

KITABUL-`UMRA

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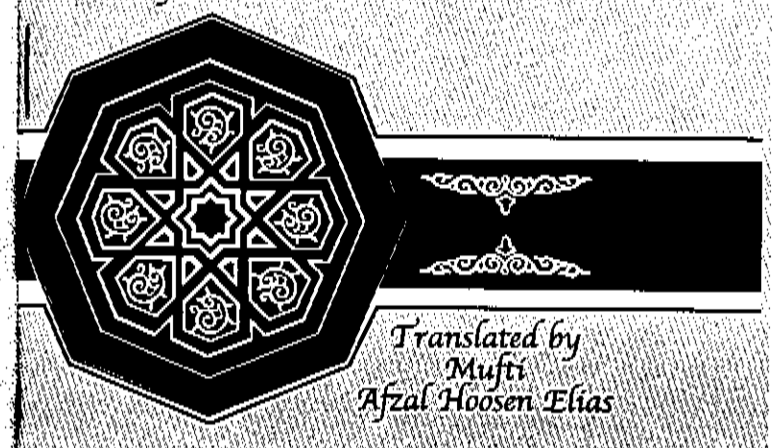
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كتاب العمره

KITAABUL UMRAH

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حَامِدًا وَّمُصَلِّيًا اَمَّا بَعْدُ

KITABUL UMRAH

PREFACE

Umrah is an Ibadaat, the performance of which is Sunnat once in a life-time. More than this is Mustahab and the reward is immense. Since Allaah The Lofty has given the Muslims abundant wealth and easy means to reach Makkah Muazzammah , the quantity of men and women coming for Umrah has increased. However, because they proceed without learning the laws and rules of Umrah, numerous errors are made whilst performing Umrah. Many enquire about the law after making the errors. These errors are generally discussed in this book.

Allaah Rabb ul Izzat put it in my heart that a brief booklet containing a detailed description of Umrah with the necessary laws and rules be written. After halting all other works, this booklet was prepared with the favour of Allaah.. May Allaah make this treatise a beneficial guide for those performing Umrah. Those benefiting should make dua for this humble writer, his parents and teachers.

Muhammad Ashiq Illahi Bulandshari
Al-Madinah-tul-Munawwarah
Rabi-us Thani 1406 Hijri

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى

سَيِّدِ رُسُلِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ

VIRTUES OF UMRAH

Hadhrat Abdullaah bin Mas'ood (Radhiallaahu-anhu) narrates that Rasulullaah (Sallallhu Alayhi Wasallam) said:- "Perform Hajj and Umrah consecutively, for it removes improvision and sins like the furnace removes iron from gold and dirt from silver." (Tirmidhi).

Rasulullaah (Sallallhu Alayhi Wasallam) also said that those who are present for Hajj and Umrah are those that are present in his court. (i.e. they are classified as guests).
These people make duaa to Allaah and it is accepted and they seek forgiveness and they are forgiven. (Ibne Maajah from Abu Hurairah (Radhiallaahu-anhu)).
Hadhrat Abdullaah bin Abbaas (Radhiallaahu-anhu) narrates that Rasulullaah (Sallallhu Alayhi Wasallam) said that performing Umrah in Ramadhaan is equivalent to Hajj. (Bukhari and Muslim).

In a narration in Muslim, Nabi (Sallallhu Alayhi Wasallam) has said that performing Umrah in Ramadhaan is equivalent to performing Hajj with him. (Mishkat-ul-Masaabeeh).
In another narration Rasulullaah (SAW) said, " Performing Umrah in Ramadhan is like performing Hajjj with me.(Abu Dawood).
****

MEEQAT

Rasulullaah (Sallallhu Alayhi Wasallam) has specified certain places which one cannot cross without Ihraam on entering Makkah Muazzamah from any direction. These are called Meeqat (singular)--Mawaaqeet (plural).
Those coming from Madinah Munawwarah should wear their Ihraam at Bir-Ali (its old name is Zulhulaifah).It is permissible to wear it from Masjid-e-Nabawi.
For those coming from Shaam (Syria) Jath is the Meeqat. This area was prohibited in the time of Rasulullaah (Sallallhu Alayhi Wasallam). Now it is not. These days, those coming from Syria, generally also wear the Ihraam at Bir-Ali. The Meeqat for those coming from Najd and Taif is Qain, but these days the name is not known. Those coming from Taif wear the Ihraam at Wazi Mahram. There is a Masjid constructed here.
For those coming from Iraq, Rasulullaah (Sallallhu Alayhi Wasallam) specified the Meeqat as Zaath and for those coming from Yemen, the Meeqat is Yaalamlam.
Those coming from India, Pakistan, and Bangladesh by sea, pass the parallels of Yaalamlam where generally the

Ihraam is adorned. To adorn Ihraam there is better. If passengers from there onwards come by sea and adorn Ihraam in Jeddah , then some Ulemaa state room for it's permissibility. But those who come by air from Bombay and Karachi, should adorn Ihraam in Bombay or Karachi or after one or two hours of their flying time. They should not reach Jeddah without their Ihraam, because the aeroplane crosses a Meeqat. If someone crosses a Meeqat without Ihraam and reaches Makkah, then he has sinned and Damm (penalty) is necessary.

****

IMPORTANT ASPECTS OF UMRAH

There are four actions to be carried out for Umrah.

1) To adorn the Ihraam of Umrah from the Meeqat i.e. to make intention of Umrah and to recite the Talbiyaah.
2) To reach Makkah Mukarramah and to make Tawaaf.
3) To make Sa'ee between Safaa and Marwah.
4) To make Halq or Qasr. (i.e. to shave or trim the hair after Sa'ee.).

****

FARAAIDH OF UMRAH

There are two acts from the above which are Fardh:-

1) To adorn the Umrah Ihraam by making the intention for Umrah and reciting the Talbiyaah.
2) To make Tawaaf.

WAAJIBAAT OF UMRAH

There are two things which are Waajib for Umrah.

1) To make Sa'ee between Safaa and Marwah.
2) To shave or to trim the hair after Sa'ee.

It is MASNOON to make Raml and Idhtibaa' in Umrah. Umrah is Sunnat-e-Muakkidah. It is Sunnat-e-Muakkidah for that person who was destined to reach Makkah Mukarramah, to perform Umrah once in his lifetime. More than this is Mustahab.

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THE TIME FOR UMRAH

Hajj can only be performed once a year because the time for Hajj has been specified in Shariat . It's validity is from the ninth of Zil Hajj, after Zawaal, to just before pre-dawn of the next night.

Umrah, on the other hand, can be made repeatedly, throughout the year. Not much time is spent doing it, and many people perform more than one Umrah in one day.

It is Makrooh-e-Tahrimi to perform Umrah during the 9th /10th /11th /12th and 13th of Zil Hajj.

Umrah can be made at any time besides the Day of Arafaat, the Day of Eidul-Adha and the Ayyaaam-e-Tashreek. It is Makrooh to perform it on any of the aforementioned days but if one did so, then it will nevertheless be valid.

ABOUT IHRAAM

When anyone proceeds to Makkah, it is necessary to adorn the Ihraam of Hajj or Umrah en route or at the Meeqat which he passes on the way.
On reaching the Meeqat, clean oneself thoroughly and make ghusl. Thereafter wear one cloth as an under covering (trouser) and one on top. Then cover the head with the top piece and perform two rakaats with the intention of Ihraam, provided that it is not the Makrooh time for Salaat. Or else adorn the Ihraam without salaat. **To recite the Talbiyaah with the intention of Hajj or Umrah is Ihraam.** After salaat make intention of Umrah.
If one intends for Umrah only then say:-

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّيْ ؕ

"Yaa Allaah, I intend to perform Umrah, You make it easy for me and accept it."

If one intends in any other language besides Arabic then it is also proper. Furthermore, if one says nothing by tongue and only intends with the heart then also intention is made.

After intention, recite the words of the Talbiyaah. The Masnoon words of the Talbiyaah are:-

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ ، لَا شَرِيْكَ لَكَ لَبَّيْكَ ، اِنَّ

الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيْكَ لَكَ ؕ

" I am present, Oh Allaah, I am present. You have no partner, I am present. Definitely all Praise and Grace are Yours. The entire Universe is Yours, You have no partner."
Ihraam does not begin with the intention only, but one enters Ihraam on making the intention and reading the words of the Talbiyaah. The cloth on the head is to be removed BEFORE reading the Talbiyaah. Recite the Talbiyaah in abundance in a loud voice during the journey. Especially on changing positions etc. e.g. in the morning and evening, while standing or sitting, entering and exiting, at the time of meeting, after Fajr salaat, at the time of departure, on boarding and disembarking, when sleeping and upon awakening.
It is stressed to recite the Talbiyaah during these times. Whenever reciting the Talbiyaah, do so three times.
Recite Durood Shareef after that. Then recite this duaa:-

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ

بِرَحْمَتِكَ مِنَ النَّارِ ؕ

"Yaa Allaah, I ask of You, Your Pleasure and Jannah, and through Your Mercy I seek (desire) protection from the punishment of the fire."

RULE ONE: The women should not recite the Talbiyaah loudly. She should recite it audibly in such a way that she can hear it herself.
RULE TWO: A famous error is the belief that a woman's Ihraam is not valid until she wears a special cloth on her head. To wear the cloth is not incorrect but to hold a belief that the Ihraam is invalid without this cloth, is incorrect. If one ties such a cloth then this should be removed at the time of wudhu, so that masah can be made.
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THE IHRAAM OF UMRAH

When any male or female decides to perform Umrah, then they should adorn the Ihraam of Umrah before entering the Meeqat. If one is travelling by plane and is not certain as to the exact time when one will pass the Meeqat or one fears that one may pass over it without knowing, then it is better to wear the Ihraam before boarding the plane.

The method of entering into Ihraam is to first perform ghusl, then to read two rakaats Salaat of Ihraam.

If one did not make ghusl and only made wudhu, after which one read the two rakaats, then it is also in order. In the event of the non-availability of water, it is also permissible to have made Tayammum instead of wudhu.

The male should remove all sewn clothing and wear one piece of cloth which covers the area from the navel downwards. Another piece of cloth should be used to cover the top of the body. Then he should perform the two rakaats Salaat. Only after these two rakaats have been performed, must the head be un-covered. Make the intention of Umrah and recite the Talbiyaah. The woman will do the same but they should wear sewn clothing and cover the whole body from the beginning, then make their two rakaats and thereafter make the intention for Umrah and then recite the Talbiyaah.
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THE PROPERTIES OF IHRAAM

On making the intention for making Hajj or Umrah, and after the Talbiyaah one enters Ihraam. It now becomes essential for one to abstain from the prohibitions of Ihraam which are:-

1) It is prohibited for a women to wear clothing which is NOT sewn and covers the whole body with one piece. It is also prohibited to wear a cloth which is buttoned or attached together in the same way that it is usually sewn.

2) To cover the head or face. For a woman only the head remains covered.
3) The use of fragrance.
4) To remove hair from the body in any way.
5) Pairing the nails.
6) Hunting of land animals.
7) To be lustful or to engage in marital relations.

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LAWS OF IHRAAM

RULE ONE: By making the intention and reading the Talbiyaah, Ihraam is adorned. It is Masnoon to make ghusl before the Talbiyaah and to perform the two rakaats salaat. If the opportunity for ghusl and salaat was not available then the Ihraam will be valid without it. To do so without an excuse is Makrooh.

RULE TWO: The ghusl for Ihraam is masnoon and also for cleanliness and neatness. Thus it should be performed by women in Haidh or Nifaas and also by children.

RULE THREE: If a person made wudhu and two rakaats salaat but did not make ghusl at the time of Ihraam, then this is also permissible.

RULE FOUR: It is not prohibited to make Tayaamum instead of ghusl for Ihraam if water is not available or due to some other excuse. The salaat of Ihraam with tayaamum is valid on condition that it's performance is in accordance with the principles of Shariat at the time that it is performed.

RULE FIVE: If a person makes the intention of Hajj or Umrah and read the Talbiyaah after a fardh salaat and did not perform a separate two rakaats of Ihraam, then this is also proper.

RULE SIX: The two rakaats Salaatul-Ihraam is Masnoon when salaat time is not Makrooh. If it is Makrooh time and one is crossing the Meeqat, then make the intention of Hajj and Umrah and recite the Talbiyaah, without performing the two rakaats.

RULE SEVEN: If one had the opportunity but did not make the ghusl, wudhu and salaat due to laziness, and entered Ihraam and made the Talbiyaah intentionally, then this is Makrooh.

RULE EIGHT: If a person experiences a wet dream while in Ihraam, it does not affect the Ihraam. Wash the cloth and make ghusl. If the cloth has to be changed, it may be changed.

RULE NINE: If one is wounded in Ihraam, then this also does not affect the Ihraam and no penalty is liable.

RULE TEN: It is permissible to take a vaccine or an injection in Ihraam.

RULE ELEVEN: In Ihraam, the fardh ghusl remains Fardh and the Sunnat ghusl remains Sunnat. To take ghusl for coolness is also proper. However one should not remove the dirt by scrubbing or using soap.

RULE TWELVE: It is Makrooh to comb the hair of the head or beard or to scratch these areas where there is the possibility of the hair coming out. One should scratch so

gently that the hair does not fall off.

RULE THIRTEEN: Make khilaal (pass the hands through) of the beard in such a manner that the hair does not fall.

RULE FOURTEEN : It is permissible to look in the mirror, or to remove a tooth while in Ihraam. Miswaak is also masnoon as usual.

RULE FIFTEEN: It is permissible to kill harmful animals or insects such as a scorpion, bug, flea, mosquito, wasp, hornet, red / yellow wasp, etc.

RULE SIXTEEN: Although it is better to wear white in Ihraam, other colours are also permissible.

RULE SEVENTEEN: To cover oneself with a blanket, duvet or covering is permissible. It is also permissible to wear a double layer of clothing on the top or the bottom, or a blanket on the cloth or two cloths at the lower part of the body.

RULE EIGHTEEN: It is permissible to tie a belt or a purse to the bottom layer for securing money etc.

RULE NINETEEN: There is nothing wrong with replacing the Ihraam cloth with another piece if the one initially worn becomes soiled, and was removed for washing.

RULE TWENTY: It is permissible to wear a watch or spectacles in Ihraam.

RULE TWENTY-ONE: It is not permissible for men to wear socks, shoes or boots while in Ihraam. Men have to wear open sandals. The top (upper) bone has to be open and visible.

RULE TWENTY TWO: Generally one must abstain from all sins but even moreso while in Ihraam.

RULE TWENTY THREE: It is Makrooh to speak things which encourage the relationship between husband and wife.

RULE TWENTY FOUR: Fighting and quarrelling is discouraged at all times. This should be abstained from even moreso during Ihraam.

RULE TWENTY FIVE: It is prohibited for a man or a woman to hurt a land animal. This entails a penalty but one can slaughter a duck, fowl, goat, camel or cow in Ihraam, as well as out of Ihraam and one can eat its meat as well.

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THE IHRAAM OF WOMEN

The Ihraam of women is the same as the Ihraam of men. The making of ghusl, two rakaats salaat, the intention for Hajj or Umrah and the reciting of Talbiyaah results in the entry into the state of Ihraam. If a woman is in Haidh or Nifaas and goes to Makkah or wishes to enter the Haram then she should adorn the Ihraam in the following manner:-

1) Make intention for Hajj or Umrah.
2) Recite the Talbiyaah.
3) and if not Paak (pure) on entry into Makkah, wait until purity has been attained.
4) Until purity has been attained, DO NOT ENTER THE MASJID.
5) When she is paak, she should perform ghusl, and then make Tawaaf and Sa'ee.

RULE ONE: The women in Ihraam should dress in the clothes she normally uses, (i.e. sewn clothing covering her head and entire body. The cloth should not touch the face.
RULE TWO: It is necessary to observe Purdah from strangers, whilst in Ihraam. A famous misconception is that there is no Purdah for Hajj and Umrah. These are the views of the ignorant. Not allowing the cloth to touch the face is one thing. Allowing the face to be viewed by strangers is another. Hadhrat Ayesha (Radhiallaahu-anha) says that they were in Ihraam with Rasulullaah (Sallallhu Alayhi Wasallam). Whenever anyone passed nearby, they would place their shawls in front of their faces.
(Mishkaat-pg 236 from Abu Dawud).
From this it is clear that it is prohibited to open the face for strangers. If some board etc, is cut and placed on the forehead in such a way so as to prevent it from touching the face, then purdah can also be observed. This is better and there is no difficulty in it.
Another important point to be remembered is that the maximum time during which the restrictions of Ihraam apply is only three or four hours. What excuse do those women have who roam around with their faces open on all the other days ?.
There is also the journey to Madinah Munawwarah, for which there is no Ihraam. Here too a lot of roaming and showing of the face to strangers takes place. What ignorance and unnecessary sinning!.

RULE THREE: Women should not raise their voices while reciting the Talbiyaah.
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IHRAAM OF THE IMMATURE

RULE ONE: If a minor child is clever and understanding, then he should adorn the Ihraam himself....and perform all the actions as the adults do. If the child has not yet reached the age of understanding and is still very young, then the guardian should tie the Ihraam for him.
RULE TWO: If a small child who does not yet understand, ties the Ihraam himself and does the other actions of Ihraam himself, then his Ihraam is not valid. If an understanding child does so, his Ihraam is will be valid.
RULE THREE: The guardian cannot tie the Ihraam for a child who is understanding enough to do so himself. The understanding child must do all the actions himself, but those that he cannot do must be done on his behalf by his guardian. However, the child must be made to perform Salaat and Tawaaf.
RULE FOUR: While the understanding child should perform Tawaaf himself, the non-understanding child should be picked up and carried for Tawaaf. Similarly, one should assist the child during the Wuqoof-e-Arafaat, Sa'ee and Ramee.
RULE FIVE: The guardian should prevent the child from the prohibits of Ihraam. However, if a child does an prohibited act, then there is no penalty on the child nor on the guardian.

RULE SIX. When adorning the Ihraam for a minor boy, remove existing sewn clothes and wear him the two pieces as explained for the adults.

RULE SEVEN: If the minor discards one or all the acts of Ihraam, then it is not necessary to give penalty and neither does Qazaa become compulsory.

RULE EIGHT: The guardian who is most closely related should tie the Ihraam for the minor. For example if the brother and the father are both present then the father should tie the Ihraam. However, it is also permissible for the brother to tie it.

RULE NINE: The guardian should make his intention with the intention for the non-understanding child, then carry the child and perform the Tawaaf. In one Tawaaf, the Tawaaf for both will be made.

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IT IS A CONDITION FOR WOMAN TO TRAVEL WITH HER HUSBAND OR A MAHRAM.

It is prohibited for a woman to travel for a distance of forty eight miles (88km.) or more without a Mahram or her husband. This rule applies irrespective of whether the journey is by rail, motor or by air and also whether the purpose of the journey be for a worldly or a Deeni purpose. Hadhrat Abdullaah bin Abbaas (Radhiallaahu-anhu) narrates from Rasulullaah (Sallallhu Alayhi Wasallam):

لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللهِ اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا وَخَرَجَتِ امْرَأَتِي حَاجَّةً، قَالَ اذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ۔

"Never should a man (non-mahram), be secluded with a woman, and never should a woman journey but with a Mahram. Hearing this one person said "---I have written my name for Jihaad and my wife has departed for Hajj. Nabi (Sallallhu Alayhi Wasallam) said :"Go and join your wife for Hajj." (Bukhari/Muslim).

This prohibition is for the young and the old woman. Some women think that it is permissible for a few women to journey together without a Mahram. This belief is totally erroneous. Rasulullaah (Sallallhu Alayhi Wasallam) has stressed this prohibition to include all women. The going for Hajj or Umrah without any Mahram is strictly forbidden and is a sin. Many women perform their Hajj or Umrah and spoil it by committing the sin of going there without a Mahram and thus acting contrary to Shariat.

It is necessary for Muslims to adhere to the Shariat instead of following their own desires. It is necessary to be even

more cautious for worldly journeys. Journeys of fifteen to twenty minutes should not be undertaken without a Mahram. In this lies the protection for modesty, dignity, honour and innocence.

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THE MAHRAM

That person with whom marriage can never ever be proper is a Mahram, (i.e.father, son, son's son, daughter's son, son-in-law, father-in-law, maternal uncle, paternal uncle). It is important to note that the sons of the paternal and maternal uncles and aunts are not Mahram, because marriage is permissible with them. Similarly, the brother-in-law(sisiter's husband) is not a Mahram, for if he divorces his wife then it becomes permissible for him to marry his wife's sister.

If there be a foster brother (who has shared the milk of the same woman) within two years of birth, then he is her Mahram and she can accompany him for Hajj or Umrah.

It is also important that anyone who is classified as a Mahram, but whose modesty and dignity is questionable, or one is not at ease with him, then it is not permissible to journey with such a Mahram no matter how closely one is related to him.

Some women make another person a father, brother or son at random and proceed together on journey. There is no Shar'ee basis for this. Calling someone son or brother does not make him a Mahram. He is just like all other strangers.

INTENTION AND TALBIYAAH.

Make the intention after the two rakaats of Talbiyaah as follows:-

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ ،

"Yaa Allaah, I intend performing Umrah, so make it easy for me and accept it from me."

It is not necessary to make the intention with the tongue. To form an intention with the heart is also sufficient. One may make intention in any language. It does not necessarily have to be in Arabic. After intention, read the Talbiyaah. The words are as follows:-

لَبَّیْكَ اللّٰهُمَّ لَبَّیْكَ ، لَا شَرِیْكَ لَكَ لَبَّیْكَ ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِیْكَ لَكَ ،

Note that the two rakaats Salaat are Sunnat and not Fardh or Waajib, so if one could not perform them because of it being the Makrooh time for Salaat etc., one can leave it out and continue with the Talbiyaah after making the intention for Umrah.

If a woman is menstruating, she should also do as above. That is, she should enter the state of Ihraam without

performing the two rakaats Salaat. She should not make Tawaaf until she is pure. If she enters Makkah in this state, she should wait until she is pure. Upon attaining purity, she should perform ghusl for Umrah, then Tawaaf and Sa'ee and then all the rites of Umrah. The laws for the menstruating woman are the same for the one experiencing Nifaas. (post-natal bleeding).

RULE ONE:-

To read the Talbiyaah after adorning the Ihraam is a condition. To do so three times is Mustahab.

After Talbiyaah, read Durood and the following duaa:-

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ بِرَحْمَتِكَ مِنَ النَّارِ ط

"Yaa Allaah, I seek Your Pleasure and Jannah, and I seek refuge from Jahannam by Your Mercy."

Besides this, one may make whatever duaa one desires.

RULE TWO:-

After intention recite the Talbiyaah in a moderately loud tone. IT IS NOT NECESSARY TO SCREAM. Woman will not recite the Talbiyaah aloud. She should recite it in such a way that she can hear it herself.

LAWS OF TALBIYAAH

RULE ONE : At the time of Ihraam, it is a condition to say the Labbaik with the tongue. If one says it in the heart then one has not yet entered into the state of Ihraam.

RULE TWO: After adorning Ihraam, it is Mustahab to recite Talbiyaah in abundance, especially when changing conditions/positions e.g. morning and evening ; standing and sitting ; entering and exiting ; meeting people and leaving people ; on awakening ; on boarding ; on disembarking ; on ascending and descending. Under these conditions it is highly emphasised and desirable to recite the Talbiyaah.

RULE THREE: One should not speak in between the Talbiyaah. To greet someone reciting the Talbiyaah is Makrooh.

RULE FOUR: If someone greeted one whilst reciting the Talbiyaah then it is permissible to reply. However it is better to reply on finishing the Talbiyaah, on condition that the person to whom one is to reply does not go away.

RULE FIVE: One should recite Talbiyaah after the Fardh and Nafl salaats and during the days of Tashreeq. Recite the Talbiyaah after reciting the Tashreek. If the Talbiyaah was recited then the Takbeer of Tashreek lapses.

RULE SIX: If a Masbooq (one who joins the Jamaat after a rakaat or more has been performed.) recites the Talbiyaah with the Imaam, then the salaat becomes invalid.

RULE SEVEN: Talbiyaah should be recited individually and not collectively.

RULE EIGHT: It is Makrooh to reduce/decrease the words of Talbiyaah.
RULE NINE: If one sees something out of the ordinary, say:-

لَبَّيْكَ اِنَّ الْعَيْشَ عَيْشُ الْاٰخِرَةِ ؕ

RULE TEN: Men should recite the Talbiyaah audibly but not very loudly.
RULE ELEVEN: It is prohibited for women to recite the Talbiyaah loudly.
RULE TWELVE: The Talbiyaah of Umrah it is read until the commencement of Tawaaf. On beginning the Tawaaf of Umrah, stop reciting the Talbiyaah.

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ENTRY INTO MAKKAH AND MASJID-E-HARAM.

It is Mustahab to enter Makkah from the cemetery of Makkah called Al Mualla. If it is possible to do so easily, or else one may enter from any side. It is also Masnoon to make ghusl before entry into Makkah. These days it is difficult due to the restrictions and the crowds. If it is possible to make ghusl easily then do so. When Makkah Mukarramah is sighted, read this duaa:-

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَآ اَظْلَلْنَ وَ
رَبَّ الْاَرَضِيْنَ السَّبْعِ وَمَآ اَقْلَلْنَ وَرَبَّ
الشَّيٰطِيْنِ وَمَآ اَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا

ذَرَيْنَ فَاِنَّا نَسْئَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ
وَخَيْرَ اَهْلِهَا وَنَعُوْذُبِكَ مِنْ شَرِّهَا وَ
شَرِّ اَهْلِهَا وَشَرِّ مَا فِيْهَا ؕ

"Yaa Allaah, Who is the Rabb of the Seven Skies and of all things which are on it, and the Rabb of Shaitaan and of all those whom shaitaan has misled, and the Rabb of the wind and of all that it blows. Thus, we seek from You good from this habitat and good from it's populace, and we seek protection from the evil/bad of this habitat and from the evil of it's populace."

And the following duaa as well:-

اَللّٰهُمَّ اجْعَلْ لِّيْ بِهَا قَرَارًا وَّارْزُقْنِيْ فِيْهَا
رِزْقًا حَلَالًا ؕ

"Yaa Allaah, make Makkah Mukarramah a resting place for me and bless me with halaal rizk (sustenance)."
After this, enter Makkah with utmost humility and meekness, keeping in mind the etiquettes, respect and dignity of the place one is entering. Keep your luggage at some safe place so that your heart is at ease, make wudhu and proceed quickly to the Masjid-e-Haram. The Masjid in which the Kaabah is situated is called the Masjid-e-Haram.

The word "Haram" is used in a respectable sense.

On entering the Masjid, read this duaa:-

رَبِّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ؕ

"Oh my Rabb, forgive my sins, and open for me the doors of Your mercy."

(This is the duaa to be read on entering any Masjid.)
When the eyes fall on the Kaabah Shareef, say three times:-

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ ؕ

Then

اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيْفًا وَّتَعْظِيْمًا

وَّتَكْرِيْمًا وَّمَهَابَةً وَّزِدْ مَنْ شَرَّفَهُ

وَكَرَّمَهُ مِمَّنْ حَجَّهُ اَوِ اعْتَمَرَهُ تَشْرِيْفًا

وَّتَكْرِيْمًا وَّتَعْظِيْمًا وَّبِرًّا ، اَللّٰهُمَّ

اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا

بِالسَّلَامِ

"Yaa Allaah, raise the honour, dignity and virtue of this House and increase the dignity and respect of those that visit this House for Hajj or Umrah, and Your name is Peace and we can obtain Peace from You, thus keep us alive in Peace."

Recite Durood Shareef after this and then, while standing, pray whatever you desire to pray, for duaas are accepted easily during this time.

After entering the Haram in the proper manner, the first thing to be done is to perform Tawaaf. For the person who came with the Ihraam of Umrah, the Tawaaf will be his Umrah Tawaaf which is Fardh. For the person who has come with the Ihraam of Hajj, the Tawaaf will be the Tawaaf-e-Qudoom, which is a Sunnat Tawaaf. If a person has entered the Haram at a time when Jamaat Salaat has just commenced, then he should first join the Imaam and make the Tawaaf later.

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ABOUT TAWAAF

To go around the Baitullaah, (i.e.Kaabah Shareef) in a stipulated manner is called Tawaaf. On the western side (corner) of the Kaabahh, the Hajjre-Aswad is situated. From this point Tawaaf starts and ends.

Whilst performing Tawaaf, the Kaabah is on the left side. Some part of the Kaabahh has got no roof. It is called the Hateem.

The Mizaab-e-Rahmat (water outlet pipe) protrudes from the top of the Hateem. When performing Tawaaf, one has to go around this portion (Hateem), which has no roof.
On every round one should make"Istilaam".This means the touching of the Rukne-Yemani (corner of the Kaabahh) with both the hands or with only the right hand. It is situated on the southern side of the Kaabahh, which is opposite the Hajjr- Aswad. It is on the side towards Yemen and hence its name.

The one who adorned the Ihraam for Umrah, will perform the Tawaaf for Umrah, which is Fardh. All those Tawaafs after which Sa'ee of Safaa Marwah is made (such as the Tawaaf for Umrah or the Tawaaf after which Sa'ee is made- and some people make Sa'ee even after the Tawaaf of Qudoom) , then Ramal and Istiqbaal is Masnoon. Ramal refers to the walking with short quick steps, the chest out, and the movement of the shoulders.
Istabaa is the placing of the Ihraam cloth under the right armpit and over the left shoulder, so that the right shoulder remains open. Ramal is made only in the first three rounds of the Tawaaf, and Istibaa is made in all seven rounds. Both Ramal and Istibaa are only performed by the men and not by the women.

INTENTION OF TAWAAF AND METHOD OF PERFORMANCE

Tawaaf is not valid without intention. To make the intention in the heart is sufficient and it is also proper to say it with the tongue. When intending to perform Tawaaf, then go to that corner of the Kaabah where the Hajjr-e-Aswad is situated and stand like this. Stand opposite the Hajjr-e-Aswad in such a manner that the right shoulder is opposite to and in line with the left side of the Hajjr-e-Aswad. When facing the Hajjr-e-Aswad, you should be on the left side of it. Standing in this position, make the intention for Tawaaf.
To say the following verbally is good:-

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ اَنْ اَطُوْفَ لِلْعُمْرَةِ طَوَافَ بَیْتِكَ الْحَرَامِ

فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

"Yaa Allaah, I intend performing Tawaaf of Your House, so make it easy for me and accept it (from me)."

After making intention, move a little to the right so that the Hajjr-e-Aswad comes straight in front. Then raise the hands as one does in Salaat, to the ears and say:-

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَلِلّٰهِ الْحَمْدُ

وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اِیْمَانًا

بِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى
اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ

"I stand in the name of Allaah. Allaah is the greatest .No one but He is worthy of worship, and all Praise is especially for Him, and send Durood and Salaam upon Rasulullaah (Sallallhu Alayhi Wasallam).Yaa Allaah, I believe in You, and I believe in Your Book, and complete Your Pact and follow Your Nabi Muhammed (Sallallhu Alayhi Wasallam), and perform Tawaaf."

If one does not read the whole text then at least say:-

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ
وَاللّٰهُ اَكْبَرُ

After reading this drop your hands. Then with respect and humility come towards the Hajjr-e-Aswad and kiss it. If due to the crowds, one cannot do this then place both the hands (or the right hand only) on the Hajjr-e-Aswad and kiss it .If this is also not possible then touch it with a stick and kiss it. If this is also not possible then raise the hands in such a manner that the palms face the Hajjr-e-Aswad, and the back of the hands are in front of the face. Then kiss the hand. The raising of the hands should only be done if the other two methods cannot be made.

To push others and to put them through difficulty is Haraam. It is also important to remember that at the time of kissing the Hajjr-e-Aswad, one should not put the hand on the silver surface which surrounds the Hajjr-e-Aswad.

Those in Ihraam should remember that some people use or rub perfume on the Hajjr-e-Aswad. Therefore, if one does not touch the Hajjr-e-Aswad then one will be saved from using perfume.

Kissing the Hajjr-e-Aswad is called Istilaam. After Istilaam, one should move to the right and with the Kaabahh on the left, walk on, and pass outside the Hateem. When passing the back of the Kabah, one comes across the Rukn-e-Yamani, which is parallel to the Hajjr-e-Aswad. When approaching this corner, then one should touch it with both hands or the right hand only. When proceeding between the Hajjr-e-Aswad and the Rukn-e-Yamani, read:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۝ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۝
يَا عَزِيْزُ يَا غَفَّارُ ۝ يَا رَبَّ الْعَالَمِيْنَ ۝

On reaching the Hajjr-e-Aswad say "Allahu-Akbar" and make Istilaam as previously explained. This is one round. Repeat the same process six more times to complete seven rounds. One round is called a Shaut and all are called Ashwaat.

Do not look at the Kaabahh while making Tawaaf, and do not face your chest or back towards it. After Tawaaf, go to the Maqaam-e-Ibraaheem and perform two rakaats of Salaat behind it. If you do not find place immediately behind it then read the two rakaats anywhere in the Haram. If it is Makrooh time for salaat, then wait for the time to pass and then perform it.

There is NO specific duaa which is Fardh or Waajib to read and without which the Tawaaf can be invalidated. Even if no duaa is read at all, the Tawaaf will still be made. However it is better to read as many duaas as possible. Whichever duaa you have a strong inclination to make , and whichever duaa best expresses your needs, make it with humility, meekness and sincerity. If you wish to read a duaa from a book, then it is also permissible. There are some books which contain duaas for each round. These are good but they should not be regarded as Sunnat, since there is no proof that Rasulullaah (Sallallhu Alayhi Wasallam) read these duaas.

There are ahaadith, as we will now write about, in which Rasulullaah (Sallallhu Alayhi Wasallam) encouraged them to read certain duaas or read them himself.

This implies that if a person had stayed in the Remembrance of llaah while making Tawaaf, his whole body would have benefited from the Mercy of Allaah. Since he has not done so, the amount of Mercy he has earned is only the extent of that which can cover the feet. (Ibn-e-Maajah).

Hadhrat Abu Hurairah (Radhiallaahu-anhu) narrates that there are seventy angels situated at the Rukn-e-Yemeni. Whoever reads the following on reaching the Rukn-e-Yemeni, all the angels say "Ameen" to it.

اَللّٰهُمَّ إِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبَلْ
مَعْذِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَأَعْطِنِيْ سُؤْلِيْ وَتَعْلَمُ
مَا فِيْ نَفْسِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ
إِيْمَانًا يُّبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰى أَعْلَمَ
أَنَّهُ لَا يُصِيْبُنِيْ إِلَّا مَا كَتَبْتَ لِيْ وَرِضًا مِّنْكَ
بِمَا قَسَمْتَ لِيْ -

"Yaa Allaah, You know all my external and internal conditions. I present an excuse, accept my excuse and fulfil my needs and what is in my heart, and forgive my sins. Yaa Allaah, I ask of you such Imaan which absorbs (fills) and penetrates my heart and ask for truthful certainty so that I know that only that which You have written for me, will reach me and whatever has been stipulated for me, I will be pleased with it."

THE LAWS OF TAWAAF

RULE ONE: Intention is a condition for Tawaaf, without which there can be no Tawaaf.

RULE TWO:- It is Masnoon to make Istibaa in the Tawaaf followed by Sa'ee , whether it is a Hajj or Umrah Tawaaf.

RULE THREE:- Istibaa means to take the cloth under the right armpit and to place it over the left shoulder, leaving the right shoulder open, and to keep both the ends on the left shoulder. This Istibaa is to be carried out by the men in all seven rounds .On completion of the Tawaaf, cover the shoulders and then perform the two rakaats Salaat. It is Makrooh to perform the Salaat with Istibaa. Istibaa is only Masnoon for Tawaaf. There are some people who perform Istibaa during Sa'ee, whereas Istibaa is only Masnoon in those Tawaafs after which Sa'ee is performed. There is therefore no Istibaa in Sa'ee, and ordinary Tawaafs which are not followed by Sa'ee.

RULE FOUR:- It is Masnoon to make Ramal (for men), in that Tawaaf which is followed by Sa'ee. Ramal is the manner of walking with the chest out and the shoulders moving while taking quick short steps.

RULE FIVE:- If one made Tawaaf without wudhu then this has to be repeated with wudhu. If it is not repeated then there is a penalty. (Details ahead).

RULE SIX:- The closer the Tawaaf to the Kaabah, the greater the reward, but one should be cautious not to put others into difficulty.

RULE SEVEN:- Read the third Kalimah constantly and the following duaa in Tawaaf.

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ط

between Rukn-e-Yemeni and Hajjr-e-Aswad.

RULE EIGHT:- If Jamaat or Janaazah Salaat commences or the wudhu breaks whilst making Tawaaf, then continue the Tawaaf after the Salaat or fresh wudhu. However, it is better to perform a fresh Tawaaf if the above occurred before performance of the major part of the Tawaaf.

RULE NINE:- If Salaat commences while one is making a round of the Kaabahh, then complete the round if possible, and join the Salaat. If it is feared that the rakaat will be lost then stop the round and join the Salaat immediately and continue from where one had stopped after the Salaat is completed.

RULE TEN:- It is permissible to carry a person on the back or on a bed, if that person is so ill or incapacitated. It is also permissible for a few people to take turns in carrying the person.

RULE ELEVEN:- If the person who is being carried is conscious then he should make intention himself. If he becomes unconscious after entering into the state of Ihraam, then the intention of the carrier on his behalf will suffice.

RULE TWELVE:- If the carrier made intention for himself as well as for the person who is being carried, then both their Tawaafs are valid and an extra Tawaaf need not be made.
RULE THIRTEEN:- The area of Tawaaf is around the Baitullaah inside the Masjid. Tawaaf is made whether near or far, even passing around the Zam-Zam and the pillars. Tawaaf is valid as long as it is made within the boundary of the Masjid.
RULE FOURTEEN:- If a person climbed onto the roof of the Masjid and performed Tawaaf then his Tawaaf is valid even though he is higher than the Baitullaah.
RULE FIFTEEN:- Tawaaf is not valid outside the Masjid-e-Haram.
RULE SIXTEEN:- It is Makrooh to talk in vain and to buy and sell things whilst performing Tawaaf. To explain Shar'ee laws or to ask essential questions is not Makrooh.
RULE SEVENTEEN:- It is Makrooh to recite duaas or perform zikr in such a loud tone so as to disturb the concentration of others who are performing Tawaaf and those who are making Salaat.
RULE EIGHTEEN:- It is Makrooh to suppress the call of nature whilst performing Tawaaf.
RULE NINETEEN:- Istilaam-see laws regarding this mentioned earlier. To push others and to put them into difficulty is a major sin.
RULE TWENTY:- It is prohibited to face the Kaabahh while performing Tawaaf.

RULE TWENTY-ONE:- It is prohibited to kiss any other side or wall of the Kaabahh besides the Hajjr-e-Aswad, and the threshold of the Kaabah. The Rukn-e-Yemeni should be touched with the hand but it should not be kissed.
RULE TWENTY-TWO:- When entering those Tawaafs in which one has to perform Raml, during the first three rounds, then observe whether there is a crowd or not. If there is a crowd, then wait a while and when the crowd subsides then start these Tawaafs.
RULE TWENTY-THREE:- If one started such a Tawaaf and could not perform Raml due to the crowds then omit it.
RULE TWENTY-FOUR:- If one cannot perform Raml due to weakness or old age then the Tawaaf is in order.
RULE TWENTY-FIVE:- If one forgot to perform Raml and after one or two rounds one remembered then make Raml in what is left of the Tawaaf. If one remembered after the third round then one need not make Raml.
RULE TWENTY-SIX:- If the one making Tawaaf is in doubt as to which round it is, then , for the fardh or waajib Tawaaf, one should repeat the round in which doubt arose. For example, if one starts doubting whether it is the sixth or the seventh round, then one should perform one other round so as to ensure that seven rounds have been completed. For the Nafl round one should act upon that hich one feels more inclined, towards. If one feels more certain that it is the seventh round and less certain that it is the sixth, then one may complete the Tawaaf in that round.

RULE TWENTY-SEVEN:- It is emphatically prohibited to push and pull and cause discomfort to those nearby while performing Tawaaf. Women, especially should abstain from areas where the possibility of this exists. They should, whenever possible make the Tawaaf as away from the men. A woman who suspects the beginning of her menstruation should complete her Tawaaf quickly and separate herself from the men around.

RULE TWENTY-EIGHT:- Just as the intention for Tawaaf is valid on behalf of the non-understanding child, so too is the intention for Sa'ee.

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NAFL TAWAAF

RULE ONE:- After the Umrah, Tawaaf, Sa'ee and Halq or Qasr - and before the days of Hajj - perform as many Nafl Tawaaf as possible. Consider it a boon to be in a place such as Makkah Mukarramah. Instead of roaming the bazaars, rather perform Nafl Tawaafs in abundance. The virtues of Nafl Tawaaf are great .Furthermore, Tawaaf is an Ibaadat which cannot be performed anywhere except in the Haram. Therefore perform Tawaaf in abundance. Although many people perform many Umrahs, and this also carries great reward, **it is more superior to perform more Tawaafs than to perform more Umrahs.** A person who goes to Tan'eem to don his Ihraam and then returns and performs Sa'ee and Halq or Qasr after his Tawaaf, could have performed so many Tawaafs during that time. Thus one should not overlook the benefits of Tawaaf.

TWO RAKAATS AFTER TAWAAF

After every Tawaaf, (Fardh, Waajib or Nafl) it is Waajib to perform two rakaats salaat. It is best to perform these behind the Maqaame Ibraheem.

If there is no place there then one can perform these anywhere in the Haram. If one did not perform these two Rakaats in the Haram then the responsibility of doing so still remains and one must perform them even if one is back home, for this can be performed anywhere in the world, as long as one lives. **It is masnoon to recite :-**

قُلْ يَا أَيُّهَا الْكَافِرُونَ AND قُلْ هُوَ اللَّهُ أَحَدٌ

RULE ONE:- After Tawaaf, it is Masnoon to perform the two rakaats without delay. To delay deliberately is Makrooh. However, if it is the Makrooh time for Salaat, then let that time pass and then perform the two rakaats.

RULE TWO:- If one ends the Tawaaf after Asr Salaat, then wait for the sun to set and when performing the Maghrib Salaat, then read the two rakaats of Tawaaf after the three Fardh of Maghrib and before the two sunnat rakaats of Maghrib. Similarly, if one completed the Tawaaf after the Fajr Salaat, then read the rakaats of Tawaaf at the time of Ishraaq.

RULE THREE:- If someone performed the two rakaats after Fajr or Asr salaat before the yellowness set in, then the rakaats will be valid but with detestment .It is better to

repeat it .If the two rakaats were performed at Zawaal, sunrise or sunset then it is Waajib to repeat it.
After the salaat of Tawaaf, go near the Maqaam-e-Ibraaheem and pray for whatever you desire.
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DUAA AT MAQAME-E-EBRAHIM

اَللّٰهُمَّ إِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبَلْ مَعْذِرَتِيْ
وَتَعْلَمُ حَاجَتِيْ فَأَعْطِنِيْ سُؤْلِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ
فَاغْفِرْ لِيْ ذُنُوْبِيْ ۔ اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ إِيْمَانًا يُّبَاشِرُ
قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰى أَعْلَمَ أَنَّهٗ لَا يُصِيْبُنِيْ إِلَّا مَا كَتَبْتَ
لِيْ وَرِضًا مِّنْكَ بِمَا قَسَمْتَ لِيْ أَنْتَ وَلِيِّيْ فِي الدُّنْيَا وَالْاٰخِرَةِ
تَوَفَّنِيْ مُسْلِمًا وَّأَلْحِقْنِيْ بِالصّٰلِحِيْنَ ۔ اَللّٰهُمَّ لَا تَدَعْ
لَنَا فِيْ مَقَامِنَا هٰذَا ذَنْبًا إِلَّا غَفَرْتَهٗ وَلَا هَمًّا إِلَّا فَرَّجْتَهٗ
وَلَا حَاجَةً مِّنْ حَوَائِجِ الدُّنْيَا وَالْاٰخِرَةِ إِلَّا قَضَيْتَهَا
وَيَسَّرْتَهَا فَيَسِّرْ أُمُوْرَنَا وَاشْرَحْ صُدُوْرَنَا وَنَوِّرْ قُلُوْبَنَا
وَاخْتِمْ بِالصّٰلِحَاتِ أَعْمَالَنَا ۔ اَللّٰهُمَّ أَحْيِنَا مُسْلِمِيْنَ

وَتَوَفَّنَا مُسْلِمِيْنَ ۔ وَأَلْحِقْنَا بِالصّٰلِحِيْنَ غَيْرَ خَزَايَا
وَلَا مَفْتُوْنِيْنَ ۔ اٰمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ ۔

You know what I require, grant my wish. And You know what is in my heart, forgive my sins.
O Allaah, I seek from You such Imaan which merged with my heart, and such truthful faith that I realise that nothing reaches me except that what is written for me. And I seek to be pleased in that what has been written out for me. You are my aid in this world and in the aakhiraat .Let me die as a Muslim and count me amongst the pious ones.
And let none of our sins be un-forgiven on our visit to these blessed lands and free us from all difficulties (anxiety) and fulfil our needs of the needs of this world and the Aakhiraat . Make it easy for us and make all things easy for us and open our bosoms and enlighten our hearts and let our actions end in goodness.
O Allaah let us live as Muslims and die as Muslims. And let us join the company of the pious without disgrace and without trial.
Ameen- O Rabb of the Entire Universe.

WATER OF ZAM-ZAM.

There is an abundance of zam-zam water to be found in the Haram to drink. Drink this water continuously and to one's fill. Say Bismillah when beginning to drink and Alhamdulillah after drinking. Do not drink in less than three breaths. Then read this duaa:-

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا
وَّشِفَآءً مِّنْ كُلِّ دَآءٍ ؞

"Yaa Allaah, I ask of You, beneficial knowledge(Ilm), abundance of sustenance and protection from all ailments."(Hisn-e-Haseen)

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DUA TO BE READ AT THE MULTAZAM

That portion which lay between the Hajjr-e-Aswad and the doors of the Baitullaah is called the Multazam. Cling to this place and make duaa with utmost sincerity of the heart. Spread your two hands above the head and attach your chest to the wall and place your cheek against it. This is a special place for the acceptance of duaas. It has been experienced that duaas are definitely accepted here. There is no specific duaa for this particular place. However, for those who cannot focus on any duaa, we have noted the following duaa:-

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا وَرِقَابَ
اٰبَآئِنَا وَاُمَّهَاتِنَا وَاِخْوَانِنَا وَاَوْلَادِنَا مِنَ النَّارِ ؞
يَا ذَا الْجُوْدِ وَالْكَرَمِ ؞ وَالْفَضْلِ وَالْمَنِّ وَالْعَطَآءِ وَ
الْاِحْسَانِ ؞ اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْرِ كُلِّهَا
وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ ؞ اَللّٰهُمَّ اِنِّيْ
عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ بَابِكَ مُلْتَزِمٌ بِاَعْتَابِكَ
مُتَذَلِّلٌ بَيْنَ يَدَيْكَ ؞ اَرْجُوْ رَحْمَتَكَ وَاَخْشٰى
عَذَابَكَ مِنَ النَّارِ يَا قَدِيْمَ الْاِحْسَانِ مِنَ النَّارِ يَا قَدِيْمَ
الْاِحْسَانِ ؞ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اَنْ تَرْفَعَ ذِكْرِيْ وَتَضَعَ
وِزْرِيْ وَتُصْلِحَ اَمْرِيْ وَتُطَهِّرَ قَلْبِيْ وَتُنَوِّرَ لِيْ فِيْ قَبْرِيْ
وَتَغْفِرَ لِيْ ذَنْبِيْ وَاَسْئَلُكَ الدَّرَجَاتِ الْعُلٰى مِنَ
الْجَنَّةِ اٰمِيْنَ ؞

" Yaa Allaah, Oh Owner of this Ancient House, free our necks, and those of our fathers, forefathers, mothers and children.O Kind One, O Giver, O Doer of Good, Grant a good result in all affairs. Save us from the punishment of

the Aakhirat and from the humiliation of this world. Yaa Allaah, I am Your servant, and the son of Your servant, standing under Your Holy Door, clinging to the threshold of Your Door, with humility, in front of You, Seeking Your Mercy, Fearing the punishment of Jahannam (fire).O Everlasting, Kind One, Oh Allaah, I ask of You, Remember me , raise my remembrance, end my sins, make my actions correct, purify my heart, enlighten my grave, forgive my sins, I beg for a High position in Jannah." (Ameen).

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SA'EE

After completing the two rakaats of Tawaaf, perform the Istilam of the Hajr -e-Aswaad and proceed for Saee which begins from Safa. **On reaching Safa read:**

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ ۚ

Verily, Safa and Marwa are the signs of Allaah.

After that say; أَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهِ

Ascend Safa upto to a pint from where one can see the Kabaah and then facing the Kabaah recite:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ لَا إِلٰهَ إِلَّا اللّٰهُ

"There is no illaah worthy of worship but Allaah. He is One He has no partner. For Him is the Kingdom and for Him is All-Praise .And He has control over all things. There is no illaah worthy of worship but Allaah. He is one. He has fulfilled His promise and He has helped His servant and He has defeated the hostile enemy forces all by Himself".

RULE ONE:- To go back and forth between Safaa and Marwah is called Sa'ee. This is Waajib for Hajj and Umrah.It can be done after Tawaaf -e-Qudoom, for Hajj and also after Tawaaf-e-Ziyaarat, After the two rakaats of Tawaaf, first go to the Hajjr-e-Aswad, make Istilaam, **then go towards Safaa and begin the Sa'ee. Say-**

اَللّٰهُمَّ إِنِّي أُرِيدُ أَنْ أَسْعَىٰ بَيْنَ الصَّفَا

وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ ۔

"Yaa Allaah, I intend making Sa'ee between Safaa and Marwah, seven times, (for Your pleasure. Make it easy for me and accept it from me)"

RULE TWO:- It is not necessary to make the rounds for Sa'ee consecutively. If one performs the rounds of Sa'ee separately after Tawaaf, for example, one round in the morning, one round in the afternoon and one at night, and in this manner completes all the rounds, even if it takes a

few days, then also it is valid and no penalty will be compulsory.

RULE THREE: If one made Sa'ee without wudhu, then Sa'ee is valid and no penalty or Sadaqah is compulsory.

RULE FOUR:- If a woman performed Tawaaf of Hajj or Umrah with wudhu while in the state of purity, then her menses commenced and she made Sa'ee in that state, then the Sa'ee is valid.

RULE FIVE:- It is not permissible to make Sa'ee on a wheelchair, without a valid excuse. If one did so and repeated the Sa'ee while walking, then Damm is compulsory.

While running between the two green pillars recite:

اَللّٰهُمَّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

"O Allaah forgive and have mercy and You are the One Most-Exalted in Honour and the Most -Elavated in Nobility."

****

LAWS OF HALQ (shaving) or QASR (Trimming)

It is Waajib to shave or trim the hair in order to come out of Ihraam. If someone went outside the boundaries of the Haram, (e.g. Madinah or Jeddah), and shaved or trimmed their hair, then Damm is compulsory. If, however, he went out of the boundaries of the Haram and did not shave or

trim the hair but returned within the boundary and then shaved or trimmed the hair, then Damm is not compulsory.

RULE ONE:- One cannot cut the nails, trim the moustache or remove the pubic hair until one has shaved or trimmed the hair of the head. If one had done so then Damm is compulsory.

RULE TWO:- It is best to come out of Ihraam by shaving all the hair of the head or to remove one length of hair equal to one finger joint, as is the case for women. It is Haraam for women to shave the head. She should therefore remove one finger-joint length of hair from her plait and she should feel certain that she has removed this amount of hair from her head.

RULE THREE:- It is best for men to shave the entire head. However it is essential to remove at least a quarter of the hair of the head, in order to come out of Ihraam. The method of doing this is to remove the hair in such a manner that the length of the hair which is cut measures not less than the length from the tip of the finger to the first joint, from all around the head and not from one side only. However, to be content with only this amount of removal is Makrooh.

RULE FOUR:- If a man does not have even this amount of hair on his head, then it is necessary to remove all the hair. Cutting, shaving or trimming only a few strands of hair from the head or removing hair from any other part of the body does not remove one from Ihraam. It should be understood that if the above procedure is not followed then

it will be necessary to give penalty (Damm).
****

ABOUT HALQ AND QASR.

Halq is the shaving of the hair, and Qasr is merely the trimming of the hair. Whether the Ihraam is that of Hajj or Umrah or of both, the method of being released from it is specified by Halq or Qasr. One cannot be released from the state of Ihraam, unless Halq or Qasr has been made. If one had worn sewn clothing, or cut any other hair besides that of the head, or paired the nails, or applied Itar before Halq or Qasr, then Damm(penalty) becomes Waajib.
A person who performs Umrah will make Halq or Qasr after Sa'ee.
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THE METHOD OF PERFORMING HALQ OR QASR.
This procedure should be carried out while facing the Qibla. Start shaving or trimming from the right side. At the time of Halq or Qasr, say Takbeer and then the following duaa which has been narrated from the elders:-

اَلْحَمْدُ لِلّٰهِ عَلٰى مَا هَدَانَا وَاَنْعَمَ عَلَيْنَا وَقَضٰى
عَنَّا نُسُكَنَا ، اَللّٰهُمَّ هٰذِهٖ نَاصِيَتِيْ بِيَدِكَ
فَاجْعَلْ لِيْ بِكُلِّ شَعْرَةٍ نُوْرًا يَوْمَ الْقِيٰمَةِ وَامْحُ
عَنِّيْ بِهَا سَيِّئَةً وَارْفَعْ لِيْ بِهَا دَرَجَةً فِي الْجَنَّةِ

الْعَالِيَةِ ، اَللّٰهُمَّ بَارِكْ فِيْ نَفْسِيْ وَتَقَبَّلْ مِنِّيْ ،
اَللّٰهُمَّ اغْفِرْلِيْ وَلِلْمُحَلِّقِيْنَ وَالْمُقَصِّرِيْنَ يَاوَاسِعَ
الْمَغْفِرَةِ ، اٰمِيْن ،

"All Praise is for Allaah, who has granted us Hidaayaat (guidance), and has granted favours upon us and has completed (grants us the ability) for us the actions and laws of Hajj. Yaa Allaah, my forehead is in your control, thus specify for each hair , a light on the day of Qiyaaamat. And for every hair, forgive a sin of mine. Increase the stages of Jannah for me, for each hair. Yaa Allaah, grant Barakat in my Nafs(inner self) and accept my Hajj. Yaa Allaah, forgive me and those who make Halq and Qasr. Oh Most Forgiving. Aameen."
After Halq or Qasr, also say Takbeer. All the prohibitions, except relations with one's wife, end with the performance of Halq or Qasr. This relation is only permissible after Tawaaf-e-Ziyaarat.
Some people hold the incorrect belief that one has to go fourteen times between Safaaa and Marwah, completes the Sa'ee. This is erroneous. There are only seven rounds for Sa'ee.
After Sa'ee, make Halq or Qasr.
Halq is better than Qasr. To complete Halq or Qasr of the

whole head is Sunnat. If the hair is so short that it is shorter than one finger-joint length, then Halq is necessary.

WARNING !

Many people snip a few hairs of the head, and wear their normal attire, thinking that they are out of Ihraam. This is not proper. Such a person has not been released from Ihraam, and the restrictions of Ihraam still apply to him.

If one did this and then realised that he had erred, he should immediately perform the Halq or Qasr in the proper manner and then enquire from the Ulemaa as to what penalty he has to pay.

It is also important to know that it is Waajib to perform the Halq or Qasr within the boundaries of the Haram.
Many people come to the Haram and other blessed places with more love for their hair then for the SHARIAH.
Leave aside Halq, they do not even perform Qasr. Hajj and Umrah are the occasions when the love of the lover of Allaah is displayed. This is time when some people choose to display the love of their hair more than they consider their love for the Law of the Lofty. How regretful!.

Those that live within the boundaries of the Meeqat, e.g. eddah, Bahra, Hidda, Jamoom, Arafaat etc., can enter the Haram without Ihraam. If they cannot sacrifice their hair, then they should not wear the Ihraam and enter Makkah

Mukarramah, but they should rather make as many Tawaafs as possible. For Tawaaf, only wudhu is a pre-condition, and it's reward is great. The amount of time spent in making Umrah can rather be spent making Tawaafs. This is much better then adorning the Ihraam of Umrah and not cutting the hair in the proper way.

However, those that live outside the Meeqat (e.g. Madinah Munawwarah, Taif and Riyaadh) , cannot enter the Haram without Ihraam. This is the case even if they come for worldly matters. These people have to adorn the proper Ihraam and then perform the proper Halq or Qasr before coming out of Ihraam.

RULE ONE:-

There is no Tawaaf-e-Qudoom or Tawaaf-e-Widaa in Umrah. When adorning the Ihraam of Umrah and entering the Masjid-e-Haram, the first Tawaaf made will be the Tawaaf of Umrah.

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THE REWARD OF SALAAT IN THE MASJID-E-HARAM

The Masjid which surrounds the Kaabahh is called the Masji-e-Haram.The performance of Salaat there carries many rewards. Hadhrat Jabir (Radhiallaahu-anhu) narrates that Rasulullaah (Sallallhu Alayhi Wasallam) said that one Salaat in his Masjid is superior by a thousand times when

compared to other Masjids but the Masjid-e-Haram is the exception (because the reward is much more than that), and one Salaat in Masjid-e-Haraam compared to other Masjids is superior by one laakh (a hundred thousand).(Targheeb Vol Two Pg 214, Ahmed, Ibn-e-Maajah with two valid Sanads.).

These days one is fortunate enough to stay in Makkah and to be able to perform the Fardh Salaats with Jamaat. Such rewards are not to be found anywhere in the world. Yet we will still find people roaming the bazaars and who are not steadfast with their Jamaat Salaat in the Masjid-e-Haram. Many people deprive themselves of this great reward out of sheer laziness and sometimes with the excuse of the heat or cold. This is indeed unfortunate.

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PROHIBITIONS OF IHRAAM.

After adorning Ihraam, be cautious of the restrictions of Ihraam, i.e. Abstain from those things which are prohibited during Ihraam.

The male should not wear any such clothing which are designed for the body such as Kurta, trousers, vest, hat, socks , shorts, jockey etc. Also it should not cover the face and the head.

The female should wear the clothing she normally wears (i.e.sewn clothing)but she should not let it touch the face. In Ihraam, it is prohibited to apply Ittar on the clothing or the body, nor to use scented or perfumed soap, or to eat

perfumed tobacco. It is also prohibited to par the nails, cut the hair from any part of the body or to shave.

To kill land animals or to kill the lice on one's clothes or to remove it from oneself and to throw it and to kill a locust is also not allowed.

To indulge in a relationship with one's wife and to kiss or caress or to even talk of such things in front of one's wife, or any other woman is not allowed. A person in Ihraam should be steadfast in abstaining from quarrelling and fighting.

RULE ONE:-

As stated earlier, the women should not let any cloth touch the face, but they should adopt a means of covering the face from strangers in such a manner that it does not touch the face. She must protect herself from the sight of strange men.

RULE TWO:-

A common misconception today is the belief that there is no Purdah while wearing the Ihraam. This stems from ignorance and should be corrected. It causes the women who discard purdah to become sinners and also the men who look at them.

IHRAAM OF UMRAH FROM TAN'EEM AND JO'RAANAH.

If any person from Makkah Mukarramah or anywhere within the boundary of the Haram wishes to perform Umrah, then it is Waajib to adorn the Ihraam at Hil. Hil is that place which is outside the boundary of the Haram upto inside the Meeqat.

All around Makkah Mukarramah is the Haram, and the distance varies. From one direction it is ten miles, and in another, nine and in yet another, seven.

When going from Makkah Mukarramah to Madinah Munawwarah, the Haram ends at a place called Tan'eem. Before it was stated that the distance between Makkah Mukarramah and Tan'eem is three miles, but now that the population of Makkah has increased in all directions, encompassing Tan'eem, there are signposts at every side showing where the boundary ends.

When Rasulullaah (Sallallhu Alayhi Wasallam) sent Hadhrat Ayesha (Radhia llaahu-anhu) with her brother Abdur-Rahmaan bin Abu Bakr (Radhiallaahu-anhu) for Umrah, they came out of the boundary of the Haram (i.e.to Tan'eem) and then adorned the Ihraam and performed Umrah. When she completed the Umrah, she joined Rasulullaah (Sallallhu Alayhi Wasallam) who intended the journey to Madinah Munawwarah.

Nabi (Sallallhu Alayhi Wasallam) asked Hadhrat Ayesha (Radhiallaahu-anhu) to go to Tan'eem because this place is nearer in distance and this is also why those making Umrah

from Makkah generally go to Tan'eem to wear the Ihraam. There is also a Masjid here called Masjid-e-Ayesha (Radhiallaahu-anhu) .

Jo'raanah is nine miles from Makkah Mukarramah. It is also outside the boundary of the Haram. When Rasulullaah (Sallallhu Alayhi Wasallam) returned from Taif, he adorned his Ihraam here and then made Umrah. Transport is available from both these places. The Umrah performed from Tan'eem is commonly called "chota Umrah" (small Umrah) and that which is performed from Jo'raanah is referred to as "bara Umrah" (big Umrah), because of the difference in their distances.

It is also proper for a person who went away to Hudaibiyaah, in the direction of Jeddah (which is called Shamsiyyaah) to go outside the signpost demarcating Shamsiyaah (the Haram boundary) and to adorn the Ihraam there. Hudaibiyaah is on the road to Bahra. One will not come across it on the new road between Makkah and Jeddah.

Many people go repeatedly to Tan'eem to adorn the Ihraam sometimes daily and sometimes more than once a day, to perform Umrah.It is not prohibited to perform many Umrahs, in fact it is Mustahab, but it is more superior to perform more Tawaafs than more Umrahs.

Since going out to Tan'eem to adorn the Ihraam takes up more time, during which more Tawaafs could have been performed, it is better to perform more Tawaafs.

IMPORTANT:

Many people have been observed to perform Sa'ee, other than the Sa'ee of Hajj and Umrah, thinking that there is reward in this. This is not correct, because there is no proof for the Nafl Sa'ee in SHARIAH.It is therefore logical and intelligent to spend one's effort and time towards that which is proven, such as performing Tawaaf, which has abundant reward.

WARNING !

Every time Umrah is performed, the blade must be passed over the head, whether there is hair on the head or not. This is the method of coming out of Ihraam. People who perform several Umrahs within a few days should be aware of this. It has been observed that many people who intend performing many Umrahs, shave a quarter of the head for the first Umrah, then the next quarter for the next Umrah and the third quarter for the third Umrah, and the fourth quarter for the fourth Umrah. This is incorrect and Makrooh. This prohibition has been recorded in the Hadith.

Shaving of the whole head each time is necessary , so act on the better method. What is the need to act upon a detested way and shave only a quarter of the head and be satisfied with a quarter Halq?

WARNING !

It is important to note that to remove only a few hairs of the head and to perform Umrah upon Umrah on this method, where the next Ihraam is adorned after not even coming out of the first Ihraam, is not permissible and Damm becomes Waajib for this. This rule should always be remembered.

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JINAAYAAT - THE PROHIBITIONS OF IHRAAM AND THE DETAILED PENALTY ON THE CONTRAVENTION THEREOF.

Jinaayaat is the plural of Jinaayat. To act contrary to the restrictions of Ihraam is called Jinaayaat (Flaw/error). That which becomes Waajib because of Jinaayaat is called Jazaa (penalty).

The following eight Jinaayaat are prohibited for both Umrah and Hajj.

1) Using perfume.
2) For men to wear sewn clothing.
3) For men to cover the head or face and for women to cover the face.
4) Removal of hair.
5) To cut the nails.
6) Sexual intercourse.
7) To discard any Waajib act.
8) To hunt a land animal.

RULE ONE:-

The penalty is Waajib irrespective of whether the sin is caused intentionally or unintentionally, and whether one knew of it being a sin or not, whether it was done willingly or by force, whether while sleeping or in wakefulness, while drunk or sober, rich or poor, voluntarily or by someones instruction.

RULE TWO:-

If one sinned intentionally, then this would be regarded as a major sin. Repent and give penalty as well.

PRINCIPLE ONE - Wherever one Damm is mentioned, it refers to a one year old goat, or ram - or one seventh of a cow, camel or buffalo. All the conditions for a Qurbaani animal will also apply for a Damm animal.

PRINCIPLE TWO -Whenever Sadaqaha is mentioned in general, then this would amount to a half a saa' of wheat or one saa' of barley. Whenever Sadaqaha is specified then that would mean that one saa' of barley or its flour or raisins, can be given. To give the price hereof is also permissible, in fact better. One saa' is equal to two and a quarter kilos. The price of the commodity to be given is also valid.

PRINCIPLE THREE -Damm has been specified then it cannot be substituted with food or fasting.

PRINCIPLE FOUR -Damm has to be given for any error, then it will have to be slaughtered within the boundaries of the Haram. Sadaqah will be valid even if it is given outside the boundaries of the Haram, it may be given in the other or poorer areas as well.

PRINCIPLE FIVE - A person cannot eat of his own Damm animal .All those who are Saahib-e-Nisaab also cannot eat of the Damm animal..Only those who may receive Zakaat, may eat of the Damm animal. The Damm or Sadaqah which has to be done due to Jinaayaat, need not be done immediately, but one should try to do so as early as possible for there is no guarantee as to how long one will live.

WEARING OF SEWN CLOTHING.

It is prohibited for men to wear sewn clothing. This includes all types of clothing which are designed to cover specific parts of the body and are sewn, stuck to or attached to each other by any other method.

It is prohibited to wear a Kurta, trousers, coat , overcoat, cardigan, vest, half pants, shorts, jockey etc.

RULE ONE:-

If a man wore a sewn item for one day and one night while in Ihraam, then Damm is Waajib.

If he wore it for one hour then half a Saa' of wheat is Waajib as Sadaqah.If he wore it for less than an hour then one handful of wheat is to be given as Sadaqah.

If he wore it for more than a day, then also one Damm is Waajib, even if it be for a number of days.

RULE TWO:-

By one day and one night is meant the duration of day and night whether one whole day or night passes or not .For example, if it was worn for half the day upto half the night,

or half the night upto half the day, then also Damm is Waajib.
Under the section on perfume which follows, the definition of one day and one night is the same as the above.
RULE THREE:-
If one wore sewn clothing for the whole day and night and gave Damm for it but continued to wear the sewn clothing for another such period, then another Damm becomes Waajib.
If one wore sewn clothing for a day and night, and did not give Damm but continued to wear the sewn clothing for a few days, then only one Damm is Waajib.
RULE FOUR:-
If one wore sewn clothing for one day and one night, then Damm becomes Waajib.If less than this, then Sadaqah becomes Waajib.
RULE FIVE:-
If the Kurta is worn like a shawl or a loin cloth, then nothing becomes Waajib to give.
RULE SIX:-
Damm becomes Waajib when sewn clothing are worn how they are generally worn.
RULE SEVEN:-
If a coat or an overcoat is placed over the shoulders, and the buttons are not fastened and nor are the hands in the sleeves, then nothing becomes Waajib, BUT to do so is Makrooh. If the buttons were closed or the hands were in the sleeve, then the Damm will apply as for wearing of

sewn clothes.
RULE EIGHT:-
Tying the loin cloth with string etc. will not make Damm Waajib BUT to do so is Makrooh. If the lungi or loin cloth is sewn down the middle, then it is permissible.
RULE NINE:-
It is permissible to wear an Ihraam belt (or money belt)for the safe-keeping of one's passport or money etc.
RULE TEN:-
To wear a blanket, duvet or shawl is permissible while in Ihraam.
RULE ELEVEN:-
If one person makes another person wear sewn clothing while both were in Ihraam, then the Damm will only be Waajib on the person who actually wore the clothing and not upon the one who made him wear it.
RULE TWELVE:-
Women can wear sewn clothing and it is NOT Makrooh to do so, neither does anything become Waajib upon them for doing so.
RULE THIRTEEN:- For men, the wearing of boots, socks, or shoes is not permissible, in Ihraam. If one does not have beach tongs or sandals, then one should cut that section of the sock which covers the raised bone at the top of the foot and wear it like a sandal. There will be no penalty for doing this. If one wears shoes or socks which were not cut as stated, for one day or night, then Damm becomes Waajib upon such a person. If it was worn for less than a day or

night, then Sadaqah becomes Waajib.

COVERING OF THE HEAD AND THE FACE

RULE ONE:-
It is prohibited for men to cover their head and face in Ihraam, Women are only prohibited from covering (with cloth touching) their faces in Ihraam.
RULE TWO:-
If a man covered a quarter or the whole of his head or face with something which is usually used for this purpose such as a turban, topee, hat or a sewn or unsewn cloth, while sleeping or while awake, intentionally or unintentionally, willingly or under force, with an excuse or without an excuse, then in every case penalty is Waajib. Similarly if a woman covered (with the cloth touching) a quarter of or the whole of her face, then one Damm becomes Waajib.
If less than a quarter was thus covered or if it was covered for less than a day or a night, then Sadaqah becomes Waajib.
RULE THREE:-
If the face or head was covered by something which is not usually used for this purpose, such as a cup. plate, stone, clod of clay, iron, steel, copper, silver, gold, wood etc., then nothing
will be Waajib, whether the whole face or head was covered or less.

SHAVING OR TRIMMING OF THE HAIR.

RULE ONE:-
If a person in Ihraam (Muhrim) shaved off or cut a quarter of the hair of his head or beard or more, then Damm is Waajib and if less than this then Sadaqah is Waajib.
RULE TWO:-
If a woman cut off or trimmed a finger-joint length of hair or more, then Damm is Waajib. If less than a quarter, then Sadaqah is Waajib.
RULE THREE:-
Removal of all the hair from the neck, armpit or navel makes Damm Waajib. Less than this makes Sadaqah Waajib.
RULE FOUR:-
Removal of all the hair of the chest, thigh, ankle, shoulder or the upper and lower lips, will make Sadaqah Waajib.
RULE FIVE:-
If one removed the hair of the head , beard and both the armpits, or the hair from the entire body, then one Damm is Waajib. If these were done separately, at different times or places, then for each cutting, the penalty should be calculated separately.
RULE SIX:-
If one cut the hair for which Damm became Waajib and gave the Damm, then Allaah Forbid, one did so again in the same Ihraam, then another Damm becomes Waajib.

RULE SEVEN:-
If one shaved a quarter of the head in four separate sittings, and did not give Kaffaarah, then one Damm is Waajib.
RULE EIGHT:-
If one cut hair from various places on the head and collectively the hair amounted to a quarter of the head, then Damm becomes Waajib.If less than a quarter then Sadaqah is Waajib.
RULE NINE:-
If some hair burnt while cooking, then give a handful of wheat as Sadaqah. The same should be done if, while performing wudhu and making khilaal, two or three hairs fell off. If one's hair fell off owing to illness or while one was asleep, then nothing is Waajib.
RULE TEN:-
If one pulled two or three strands of one's hair off oneself, then for every hair, one handful of wheat has to be given as Sadaqah. If more than three strands of hair were pulled off by oneself, then half a Saa' of wheat should be given.
RULE ELEVEN:-
If one Muhrim shaved off the hair of another Muhrim, then one Damm is Waajib upon the one whose head was shaved and one Sadaqah is Waajib upon the one who shaved off the other's hair.
RULE TWELVE:-
If the Muhrim shaved the hair of a non-Muhrim, then nothing is Waajib on the non-Muhrim but the Muhrim will have to give some Sadaqah.

If the non-Muhrim shaved the hair of the Muhrim, then Damm is Waajib upon the Muhrim, and a complete Sadaqah (i.e. half a Saa' of wheat) is Waajib upon the non-Muhrim.
RULE THIRTEEN:-
If a Muhrim cuts the moustache or the nail of a non-Muhrim or a Muhrim, then he may give whatever amount he desires as Sadaqah.
RULE FOURTEEN:-
The same rule applies to the shaving, trimming and pulling of the hair, whether soap or hair removing powder was used for it's removal or whether it was removed by burning. There is no difference in it's penalty.
RULE FIFTEEN:-
The penalty becomes Waajib whether one shaves the hair or has it shaved, forcefully or intentionally or forgetfully.

PARING OF THE NAILS.

RULE ONE:-
If one clips the nails of one hand or one leg or both hands or both legs, or all in one sitting, then one Damm is Waajib. If each hand or leg are done in four separate sittings, then four Damms are necessary. Similarly if one hand and leg's nails were cut in one sitting and the other in another, then two Damms are Waajib.
RULE TWO:-
If one cut less than five nails, or cut them separately, but each time, less then four were cut, then for every nail one

Sadaqah is Waajib. If all the combined Sadaqah, adds up to more than the Damm, then a little less should be given.
RULE THREE:-
To break off a broken nail does not make anything Waajib.

APPLYING OF PERFUME OR OIL.

Perfume (fragrance) refers to those things which have a good smell, and which are used as perfume or from which perfume is made and which the intelligent regard as perfume, such as:- Musk, Kaafoor, Ambar, Sandal, Gulaab, Waris, Zafraan, Kasme , Henna, Loubaan, Chameli, Bilaa, Nargis, oil of Til (sesame) or of Zaitoon (olive) , Khitmi, Uod etc..
Applying perfume means that the perfumed is put on the body or cloth in such a way that the body or cloth emits a fragrance although the substance of the perfume did not actually touch the body or cloth.

RULE ONE:-
No penalty becomes Waajib if one smells the flower or the fragrant flower, but it is Makrooh to do so.
RULE TWO:-
It is prohibited for the Muhrim to use perfume on the body, loin cloth (lungi), shawl, bedding and on all the clothing. Similarly, to use perfumed dye or medicine or oil, or to wash the body with a perfume emitting substance, and also to consume perfumed food or drink, is also prohibited.

RULE THREE:-
The using of perfume is prohibited for both male and female.
RULE FOUR:-
When a Mature, Sane Muhrim applied perfume to such a large area such as the head, ankle, beard, thigh, hand or palm, or more than this, then Damm is Waajib, even if it was removed immediately after application. If it was applied on a small area such as the finger, eye, nose, ear, or on less of the big areas specified earlier, then Sadaqah becomes Waajib.
RULE FIVE:-
Whether the area is large or small, depends on whether the amount of perfume is alot or a little .If the perfume was alot, then it will be the same as if it was applied on a large area even though the area was small and Damm is Waajib. The amounts specified as little or alot will be determined by common law. What is generally regarded as a little is a little and what is generally regarded as alot is alot. If there is no common law on this , then one should regard what the onlooker would regard as alot as alot, and what the onlooker would regard as a little as a little.
RULE SIX:-
If perfume was applied on the clothing, then if the area was one hand span by one hand span, then Sadaqah will be Waajib on condition that it was not worn for one day and one night. If worn for less than this, then Sadaqah is Waajib, and if worn for more than this, then Damm is

Waajib.
This is when the perfume is not alot. If it is alot, then even if it was applied on less than the area of a hand span, Dam will still be Waajib.

RULE SEVEN:-

If the perfumed cloth was sewn as well, which is also prohibited, then two Jinaayaats have been committed and two separate penalties become Waajib.

RULE EIGHT:-

If one ate little perfume (i.e. so much that it touched a few areas of the mouth) then Sadaqah is Waajib. If one ate a lot, and it touched most areas in the mouth, then Dam is Waajib. This refers to the eating of perfume itself.

If one put perfume into the food and cooked it, then nothing is Waajib even if the smell is overpowering. If the food is uncooked, then if the perfume is overpowering, then Dam is Waajib, even if no smell comes from it, and if it is not overpowering, then there is no Dam or Sadaqah, even if there is a smell, BUT it is Makrooh to do so.

RULE NINE:-

It is permissible to eat food after adding cinnamon and hot spices in the cooking thereof.

RULE TEN:-

In daily drinks such as tea, the law is that if perfume was mixed, then if the perfume is overpowering, then Dam is Waajib and if not , then Sadaqah is Waajib, but if this was drank several times, then Dam is Waajib.

If one adds perfume in foods eaten daily, then whether it is

cooked or not, penalty becomes Waajib. It is permissible to drink Lemon Soda or any bottle of water or flavoured milk which has no perfume mixed in it.

RULE ELEVEN:-

If olive oil or pure sesame oil was put on a large area of the body by way of applying perfume, then Dam is Waajib. If less than this, then Sadaqah is Waajib. If it was eaten or applied as medicine, then nothing is Waajib.

RULE TWELVE:-

If one applied olive oil or sesame oil on the wound or on the chilblain on the hands or legs or it was dropped into the nose or the ears, then there is no Dam or Sadaqah.

RULE THIRTEEN:-

If perfume - such as the rose flower or the chameli flower is mixed in sesame or olive oil, etc. or any other fragrant oil- is applied on the total area of a large part of the body then Dam is Waajib, but if it is applied to a lesser part of the body, then Sadaqah is Waajib.

RULE FOURTEEN:-

It is permissible to apply non-perfumed Surma. If one applied perfumed Surma, then Sadaqah becomes Waajib and if one applied this more than twice, then Dam becomes Waajib.

RULE FIFTEEN:-

If Mehndi dye is applied on a quarter to the whole of the head, then one Dam is Waajib. This is if the hair is thin. If the hair is thick, then two Damms are Waajib. The second Dam is Waajib if applied for a day and a night.

One Dam is for applying perfumed dye and the second for covering the head(for men).For women, only one Dam is Waajib. One for applying perfumed dye and nothing for covering the head since she is allowed to do so in Ihraam.

RULE SIXTEEN:-

Putting Mehndi on the whole head or the whole palm, makes Dam Waajib.

RULE SEVENTEEN:-

If the dye on the head was used due to a headache, then also Dam is Waajib.

RULE EIGHTEEN:-

There is no harm in sitting in a perfume shop. However, to sit there with the intention of smelling the perfume is Makrooh.

RULE NINETEEN:-

If one Muhrim applied perfume for another Muhrim then there will be no penalty for the applier, but penalty becomes due for the person upon whom the perfume was applied. It is Haraam for a person to apply perfume upon the body or the clothing of a Muhrim.

WARNING !

It is Waajib to remove the perfume immediately from the Muhrims clothing or body, and if one gives the Kaffaarah and leaves the perfume, then another penalty becomes Waajib.

This perfume should be washed off by a non-Muhrim, if one is present. Dont wash it off yourself, so that your hands

will not rub against the perfume while washing it off. Rather pour water over the perfume without touching it.

JINAAYAT WITH AN EXCUSE.

RULE ONE:-

If Dam becomes Waajib for any action which was performed with a reason, then:-

a) Instead of Dam, one may keep three fasts, or give six poor people, three saa' of wheat (i.e. half a saa' of wheat to each of six poor people), or to keep three fasts, and...

b) instead of Sadaqah, one has the option of either giving the Sadaqah or keeping one fast.

RULE TWO:-

The following are regarded as valid excuses:-

a) all types of fever.
b) severe cold.
c) extreme heat.
d) wounds, sores, boils and blisters.
e) severe cold.
f) severe headache of the whole or half the head.
g) large quantity of lice on the head.

CAUTION !

1. As for the Dam for Jinayat the sacrificial animal has to be slaughtered within the sacred limits of the Haram. This is Waajib. As for Sadaqah it can be given to the poor or needy outside the limits of the Haram.

2. The person who has committed the offence cannot eat the meat of the Dam. Also a person who cannot receive Zakaat,

3. Due to wealth many people arrogantly commit Jinayat intentionally stating that they have the means to pay. This makes them sinners.
Most likely placing all their ibadaat in jeopardy-perhaps they are accepted by Allaah. If anyone has done so then one must repent sincerely and make amends as well.

SEXUAL RELATIONS AND UMRAH
RULING

1. By the act of looking at one's wife with desire or imagining about her results in ejaculation or wetness will cause no Dam etc. Ghusl will be Waajib.
2. Touching or embracing with passion and intercourse is forbidden (haraam) until such time that one is not out of Ihraam following the proper principles of SHARIAH. This is the case whether one has the Ihraam of Hajj or Umrah.
3. Dam is waajib. Umrah will not be rendered invalid. Ejaculation or not makes no difference.
4. If one had intercourse before starting the Tawaaf of Umrah or before completing the fourth round of the Tawaaf, then Umrah is also nullified and one goat is Waajib as Dam. In this case one has to complete all the rites of Umrah and become "Halaal" (i.e. out of Ihraam in the proper way), then make the Qazaa of Umrah. If more than four rounds were made, then the Umrah is not nullified but one goat is still Waajib. If one did so after Tawaaf, Sa'ee and Halq, then nothing is Waajib.
5. If a Muhrim touched, embraced or kissed a woman or a

beardless youth with passion, then one Dam becomes Waajib even if no ejaculation resulted.
6. If one had a wet dream while in Ihraam, then nothing is Waajib, but ghusl is Fardh. If one's Ihraam becomes soiled , then the impurity should be washed off.
7. If one performing Umrah had sex after Tawaaf and before Saee or after both Tawaaf and Saee but before shaving the head, then his Umrah will not be void but Dam is Waajib. One may have sex after Halq or Qasr for one is released from Ihram by then.
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IHRAM UPON IHRAM

Some after Tawaaaf and Saee of Umrah enter into another without Halq or Qasr. Whilst others shorten their hair inadequately which does not release them from Ihram and enter into another Ihram. Thus in these cases the person has adorned a Ihram on another Ihram which is Haraam. If this was done then Dam becomes Waajib.
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CROSSING THE MEEQAT WITHOUT IHRAAM

Rasulullaah (Sallallhu Alayhi Wasallam) has specified four such places which one is not allowed to pass without wearing the Ihraam, upon entering Makkah. These places are known as the Meeqat. They are far from Makkah Mukarramah.
Besides these Mawaaqeet, around Makkah Mukarraamah, there are others at the boundaries of the Haram. These are

marked with signs. The boundaries are different in all directions.

RULE ONE:-

From Makkah Mukarramah, to Madinah Munawwarah, the boundary is at Tan'eem. Initially this place was three miles from Makkah, but the population has now grown to the boundary.

RULE TWO:-

Towards Jeddah, the boundary is ten miles and from Taif, Iraq and Yemen, the boundary is about seven miles, and towards Jo'raanah, nine miles.

The residents of the rest of the world outside these Mawaaqeet, are called "Aaafaaqi".The area between the Mawaaqeet and the boundary of the Haram is called the "Hil" and it's residents are called the "Hilli", or the"Ahle Hil".Those staying within the boundary of the Haram are called the "Ahle Haram".

RULE THREE:-

It is prohibited for anyone coming from the "Aafaaq" to Makkah and the boundaries of the Haram to enter these areas without Ihraam. According to the SHARIAH, these people cannot pass the Meeqat without Ihraam.

Those coming from Madinah Munawwarah have Zul Hulaifah as the Meeqat (which is also called "Bir Ali"or"Abrar Ali")

Those coming from Riyaadh and Taaif, "Qarn" is the Meeqat. Those coming from Taaif, adorn their Ihraam at"

Wadi Muhram".This place is the exact spot of the Meeqat or in line with the Meeqat.

Those coming by air from India or Pakistan pass this Taaif Meeqat or pass across it's line.

It is essential for those coming from "Aafaaq" , who wish to enter Makkah or it's boundaries, to adorn the Ihraam from or before the Meeqat .It does not matter whether one is coming in for Hajj or for any reason. If one is coming during the season of Hajj, then one should adorn the Ihraam for Hajj, otherwise adorn the Ihraam for Umrah, and first perform Umrah, then proceed with whatever work one had come for.

These restrictions of Ihraam are due to the sanctity, honour, dignity, respect and status of the Haram.

Generally, one should tie the Ihraam before, or at the Meeqat. If one is travelling by plane, then one must tie the Ihraam before the Meeqat - since one will not know exactly when one is crossing the Meeqat.

RULE FOUR:-

That person who crosses the Meeqat without adorning the Ihraam, is a sinner and should immediately return to the Meeqat and adorn the Ihraam. If one did not do so then one Dam becomes Waajib. There is no Dam if one returned and adorned the Ihraam, irrespective of whichever Meeqat he returned to.

RULE FIVE:-
If a person crossed the Meeqat without Ihraam and later adorned the Ihraam and before reaching Makkah Mukarramah, returned to the Meeqat and recited the Talbiyaah, then also Dam lapses. If one enters Makkah Mukarramah and returned before commencing the Tawaaf and recited the Talbiyaah, then also Dam lapses.
RULE SIX:-
If one crosses the Meeqat without Ihraam and does not return to the Meeqat, and performs Hajj or Umrah, then Dam is Waajib.
RULE SEVEN:-
"Aafaaqi" is one who comes from outside the Meeqat.If such a person enters the Haram of Makkah Mukarramah without Ihraam, then it is Waajib upon that person to perform one Hajj or Umrah.
If one enters numerous times without Ihraam, then for every time, Hajj or Umrah becomes Waajib.
Since the opportunity for Hajj comes only once a year, and the technicalities of the laws make it difficult, the easier option is to make the intention of Qazaa and make Umrah for each time one entered the Haram or Makkah Mukarramah without Ihraam.
RULE EIGHT:-
The Ahle Hil can enter Makkah without Ihraam.If any Aafaaqi crosses the Meeqat with no intention to enter the Haram, but he has some work within the Hil, then he will be classified as the Ahle Hil and for him as well there will

be no need to enter the Haram with Ihraam, and no penalty will be Waajib if he does so without Ihraam.
RULE NINE:-
The one in the Hil will adorn his Ihraam within the Hil if he intends to make Umrah. He does not have to go out of the Hil to do so. The Ahle Haram will have to leave the boundary of the Haram in order to adorn their Ihraam.
RULE TEN:-
That Aafaaqi who comes from outside Makkah and wishes to go to Madinah first, does not have to adorn the Ihraam even if he crosses the Meeqat. On coming for Umrah from Madinah, he will adorn his Ihraam at Bir Ali.
RULE ELEVEN:-
Many people come from Aafaaqi with the sole intention of performing Hajj or Umrah and come to Jeddah without Ihraam. For such a person Dam becomes Waajib. Ihraam cannot be adorned at Jeddah. It has to be adorned before this. Even if one stays in Jeddah for one or two days before proceeding to Makkah, then one should do so after having adorned the Ihraam before arriving at Jeddah.
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THE EXTENT OF THE HARAM.

The whole of Makkah Mukarramah is the Haram, and so is the outside in all four directions. The boundaries of the Haram have been demarcated. The area other than the Haram is called the Hil. The nearest Hil is Tan'eem, where Masjid-e-Ayesha (R.A.) is situated and where the people go to adorn the Ihraam.

DUAAS OF TAWAAF.

Tawaaf is an Ibaadat in itself, and a great one. To be engaged in Zikr and duaa whilst making Tawaaf, increases the reward of the Tawaaf. **To read the third Kalimah in Tawaaf is proven from the Hadith.**

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

It's virtues are recorded and to read:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔ يَا عَزِيْزُ
يَا غَفَّارُ ۔ يَا رَبَّ الْعَالَمِيْنَ ؕ

X

Between the Rukn-e-Yemaani and the Hajjr-e-Aswad is proven.

Besides these, one may read whatever one wishes. The best is to pray with sincerity from the heart. There are famous duaas for every round of the Tawaaf. Amongst these are those which are proven from Rasulullaah (Sallallhu Alayhi Wasallam) BUT, none of them are proven specifically for Tawaaf or for any particular round of the Tawaaf. Because these duaas are good and easy for the

general public, some pious elders have gathered them together. It should be remembered that one should read these duaas with the knowledge that if one does not have a duaa book, or has not read these duaas in particular, then it does NOT affect the validity of one's Tawaaf at all. To read these duaas with the belief that it is masnoon or that one's Tawaaf is not complete without them, is wrong.

Yaa Allaah, Save us from the ignorance of sitting in the Masjid-e-Haram and not performing Tawaaf.

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THE FIRST ROUND OF TAWAAF.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ
اَكْبَرُ ۔ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۔
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ۔ اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ
وَوَفَآءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ
وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّآئِمَةَ فِي الدِّيْنِ وَالدُّنْيَا
وَالْاٰخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ۔

"Allaah is Pure, and all Praise is for Him, and there is no one worthy of worship but Allaah. Allaah is the greatest, and from Allaah is the ability to refrain from sins, and to be inclined towards Ibaadah. Allaah is Lofty and Dignified, and Allaah's Mercy and Salaam be upon Rasulullaah (Sallallhu Alayhi Wasallam). O Allaah, I bring Faith in You and testify to Your words and complete my pledge with You and adhering to Your Nabi and Beloved, - perform Tawaaf-Yaa Allaah, I ask of You, forgiveness (from sins) and safety (from every calamity) and permanent protection (from every difficulty) in Deen, Dunyaa (the world) and in the Aakhirat (hereafter), and I ask for Jannah and seek salvation from Jahannam.

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ
النَّارِ ۝ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ ۝ يَا عَزِيزُ يَا غَفَّارُ ۝
يَا رَبَّ الْعَالَمِينَ ۝

"Yaa Rabb, grant us good and blessings in this world and in the Aakhirat, and save us from the punishment of the fire, and enter us into Jannah with the pious ones.
O Great Lofty One, O Great Forgiving One, O Rabb of the entire Universe."

THE SECOND ROUND OF TAWAAF.

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَ
الْأَمْنَ أَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَابْنُ
عَبْدِكَ وَهَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ ۝ فَحَرِّمْ
لُحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ ۝ اللَّهُمَّ حَبِّبْ إِلَيْنَا
الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ۝
اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ۝ اللَّهُمَّ
ارْزُقْنِيَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ۝

"Yaa Allaah, this House is definitely Your House, and this Haram is Your Haram. The Peace found here is the Peace given by You and every servant is Your servant, and I am only a servant, and this is the Place where one seeks refuge from the fire of Jahannam. Thus make our flesh and our skin Haraam for Jahannam. Yaa Allaah, make Imaan beloved for us and beautify our hearts with it and remove Kufr and disobedience from our hearts and make us from

amongst the guided ones. Yaa Allaah, save us from the punishment on that Day when You will resurrect us. Yaa Allaah, enter us into Jannah without accountability."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّ
قِنَا عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔
يَا عَزِيْزُ ۔ يَا غَفَّارُ ۔ يَا رَبَّ الْعَالَمِيْنَ ۔

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THE THIRD ROUND OF TAWAAF.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشِّقَاقِ
وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ
فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ ۔

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ بِكَ مِنْ
سَخَطِكَ وَالنَّارِ ۔ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ فِتْنَةِ
الْقَبْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ۔

"Yaa Allaah, I seek Your refuge from doubt (in Your laws Your being and Your Qualities) , from Shirk and from Nifaaq (hypocrisy). and from evil conditions and from evil results in property and progeny. Yaa Allaah, I beg from You, Your Pleasure and Jannah, and I seek protection from You from Your Wrath and from the fire. Yaa Allaah, I seek refuge from the trials of the grave and from the calamities of life and death."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔ يَا عَزِيْزُ ۔
يَا غَفَّارُ ۔ يَا رَبَّ الْعٰلَمِيْنَ ۔

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THE FOURTH ROUND OF TAWAAF

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّسَعْيًا مَّشْكُوْرًا وَّذَنْبًا
مَّغْفُوْرًا وَّعَمَلًا صَالِحًا مَّقْبُوْلًا وَّتِجَارَةً لَّنْ تَبُوْرَ ۔
يَا عَالِمَ مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ يَا اَللّٰهُ مِنَ الظُّلُمٰتِ اِلَى

اَلذُّنُوْبِ ۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ
مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ
كُلِّ بِرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ۔ رَبِّ
قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَنِيْ وَاخْلُفْ
عَلٰى كُلِّ غَائِبَةٍ لِّيْ مِنْكَ بِخَيْرٍ ۔

"Ya Allah, make this Hajj an accepted one and be pleased with the effort and forgive the sins and make the actions good and accepted ones and grant me business without loss .O One who knows the inner recesses of the heart. Ya Allah, Move me from Darkness to Light (proper Imaan). Ya Allah, I seek (those actions)which make Your Mercy Waajib and (those actions) which make Your Forgiveness necessary , and safety from every sin and (the ability to) benefit from every good, and to be rewarded with Jannah and freedom from the fire. Ya Rabb, grant me contentment with whatever sustenance You have Provided for me, and grant barakat in whatever boons and favours You have granted me."

You have granted me."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔
يَا عَزِيْزُ يَا غَفَّارُ ۔ يَا رَبَّ الْعَالَمِيْنَ ۔

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THE FIFTH ROUND OF TAWAAF.

اَللّٰهُمَّ اَظِلَّنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ
وَلَا بَاقِيَ اِلَّا وَجْهُكَ وَاسْقِنِيْ مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيْئَةً مَّرِيْئَةً لَا
نَظْمَاُ بَعْدَهَا اَبَدًا ۔

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا
مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَعُوْذُ بِكَ مِنْ شَرِّ
مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ ۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَنَعِيْمَهَا وَمَا يُقَرِّبُنِيْ

اِلَيْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ۔ وَاَعُوْذُبِكَ مِنَ النَّارِ

وَمَا يُقَرِّبُنِيْ اِلَيْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ۔

"Yaa Allaah, grant me space in the shade on that Day when there will be no Shade except the shade of Your Throne, and when there will be nothing left besides Your Being, and make me drink from the pond of Your Nabi, Sayyidinah Muhammed (Sallallhu Alayhi Wasallam), such a pleasant and tasty mouthful, after which no thirst is felt. Yaa Allaah, I ask of You those good things which Your Nabi, Sayyidinah Muhammed(Sallallhu Alayhi Wasallam) asked for, and I seek refuge from those evil things which Your Nabi, Sayyidinah Muhammed(Sallallhu Alayhi Wasallam) sought refuge from, and I ask of You, Jannah and it's bounties, and I ask of You the ability to do such actions which will make Jannah nearer to me and I seek protection from those actions and words which take people near Jahannam."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا

عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔ يَاعَزِيْزُ

يَاغَفَّارُ ۔ يَارَبَّ الْعَالَمِيْنَ ۔

THE SIXTH ROUND OF TAWAAF.

اَللّٰهُمَّ اِنَّ لَكَ عَلَيَّ حُقُوْقًا كَثِيْرَةً فِيْمَا بَيْنِيْ وَبَيْنَكَ

وَحُقُوْقًا كَثِيْرَةً فِيْمَا بَيْنِيْ وَبَيْنَ خَلْقِكَ ۔ اَللّٰهُمَّ

مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِيْ وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ

عَنِّيْ وَاَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ

مَّعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ ۔

اَللّٰهُمَّ اِنَّ بَيْتَكَ عَظِيْمٌ وَّوَجْهَكَ كَرِيْمٌ وَّاَنْتَ

يَا اَللّٰهُ حَلِيْمٌ كَرِيْمٌ عَظِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ ۔

"Yaa Allaah, upon me are Your many rights in those things which are between me and You, and many rights in those things which are between me and Your creation. Yaa Allaah forgive me in all those things which are solely connected to You, and You become responsible for those things which are connected to Your creation. Yaa Allaah Grant me Halaal Sustenance so that I can be independent from Haraam, and Grant me the ability to be obedient to You and Free me from disobedience and Bless me with Your Favours so that I am independent of others. Yaa Allaah, definitely, Your House is the Most Dignified and Your Being is the Most Respectful, and Yaa Allaah, You are the Most Affectionate, the Most Merciful One, and the Most Dignified One. You love Forgiveness, so Forgive my sins."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَا عَزِيْزُ
يَا غَفَّارُ ، يَا رَبَّ الْعَالَمِيْنَ ،

THE SEVENTH ROUND OF TAWAAF.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اِيْمَانًا كَامِلًا وَّيَقِيْنًا صَادِقًا وَّرِزْقًا
وَّاسِعًا وَّقَلْبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا وَّرِزْقًا حَلَالًا طَيِّبًا
وَّتَوْبَةً نَّصُوْحًا وَّتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ
وَمَغْفِرَةً وَّرَحْمَةً بَعْدَ الْمَوْتِ ، وَالْعَفْوَ عِنْدَ الْحِسَابِ
وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ، بِرَحْمَتِكَ يَا عَزِيْزُ
يَا غَفَّارُ ، رَبِّ زِدْنِيْ عِلْمًا وَّاَلْحِقْنِيْ بِالصَّالِحِيْنَ ،

"Yaa Allaah I ask of You Perfect Imaan and True Certainty and Abundant Sustenance and a Fearful (humble) heart, and a tongue which makes Your Zikr, and Halaal and Pure earnings (sustenance) and a heart which repents sincerely and truthfully and repentance before death and ease at the time of death, and Mercy after death, and Forgiveness at the time of accountability, and to be granted Jannah and to be granted Safety from Jahannam. (All this I ask) through Your Mercy, O Dignified One, O Most Forgiving One, O my Rabb, increase me in knowledge and count me amongst the pious ones."

Complete this duaa on reaching Rukn-e-Yemaani, and when proceeding from here, read the following duaa:-

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔ يَا عَزِيْزُ يَا غَفَّارُ ۔

يَا رَبَّ الْعَالَمِيْنَ ۔

Whilst making Tawaaf, whenever one comes to the Hajjr-e-Aswad, say

بسم الله الله اكبر بِسْمِ اللهِ اَللّٰهُ اَكْبَرُ

and make Istilaam as done in the starting (i.e. place the two hands on the Hajjr-e-Aswad and kiss between the palms. If this cannot be done, then touch it with the right hand and then kiss the hands, and if this cannot be done either then raise the two hands towards the Hajjr-e-Aswad in such a way that both palms face it and the back of the palms are in front of you, then kiss the hands.

When Tawaaf is completed, then make Istilaam of the Hajjr-e-Aswad for the eighth time.

Remember that to give a Muslim difficulty is Haraam. Therefore do not push or pull and hurt anyone while making Tawaaf, Istilaam of the Hajjr-e-Aswad or the Rukn-e-Yamani. Allaah Grant us all Deeni understanding and Save us from the deception/ploys of the nafs and shaitaan. Completed in goodness.

JOURNEY TO THE LAND OF AL- HABEEB (Sallallhu Alayhi Wasallam).

After completing the Hajj or Umrah, proceed to Madinah Munawwarah .The newly constructed road which is named "Tareequl-Hijrah" (Road of Hijraat), takes about four to five hours by bus or by car, from Makkah to Madinah Munawwarah. On arriving at Madinah Munawwarah, keep your luggage at a safe place, go to the Masjid-e-Nabawi, and if it is not the Makrooh time for Salaat, go to the Rawdhatul-Jannah or wherever one gets place, and recite two rakaats Tahiyyaatul Masjid.

Thereafter, proceed to the pure Blessed grave of Hadhrat Aqdas (Sallallhu Alayhi Wasallam).With utmost respect and reverence, in a soft and humble tone, present Salaam. If there are no crowds and one may stand with peace and tranquillity, then do so with enthusiasm for as long as one can, and present salaams with peace and solitude.

If there is a huge crowd and one cannot do so with peace and tranquillity, then convey a brief Salaam. Later, whenever the opportunity arises, then present Salaams for a lengthier period. It is important to remember that while presenting Salaam, one should not inconvenience other Muslims by pushing or pulling. Also do not put any other Muslim through any difficulty. **NO SPECIFIC WORDS OF SALAAM ARE STIPULATED.** Various people have written different salaams for this occasion. Some have written lengthy ones and others have written shorter ones. Some have written the following:-

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ
خَلْقِ اللّٰهِ ، اَلسَّلَامُ عَلَيْكَ يَا خَلِيْلَ اللّٰهِ ، اَلسَّلَامُ
عَلَيْكَ يَا صَفْوَةَ اللّٰهِ ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ
اللّٰهِ ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ ، اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا شَفِيْعَ الْمُذْنِبِيْنَ عِنْدَ اللّٰهِ ، اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا مَنْ اَرْسَلَهُ اللّٰهُ تَعَالٰى رَحْمَةً لِّلْعَالَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ وَاِمَامَ الْمُتَّقِيْنَ
وَقَائِدَ الْغُرِّ الْمُحَجَّلِيْنَ ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ
يَا سَيِّدَ وُلْدِ اٰدَمَ اَجْمَعِيْنَ ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ
يَا خَاتِمَ النَّبِيِّيْنَ ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا مُبَشِّرَ
الْمُحْسِنِيْنَ وَعَلٰى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَالْمَلَائِكَةِ

الْمُقَرَّبِيْنَ ، اَلسَّلَامُ عَلَيْكَ وَعَلٰى اٰلِكَ وَاَهْلِ بَيْتِكَ
وَاَزْوَاجِكَ وَاَصْحَابِكَ اَجْمَعِيْنَ وَسَائِرِ عِبَادِ اللّٰهِ
الصَّالِحِيْنَ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهُ ، يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَشْهَدُ اَنَّكَ عَبْدُ اللّٰهِ
وَرَسُوْلُهُ وَاَشْهَدُ اَنَّكَ يَا رَسُوْلَ اللّٰهِ قَدْ بَلَّغْتَ الرِّسَالَةَ
وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ
وَجَلَّيْتَ الظُّلْمَةَ وَجَاهَدْتَ فِيْ سَبِيْلِ اللّٰهِ حَقَّ جِهَادِهٖ
وَعَبَدْتَ رَبَّكَ حَتّٰى اَتَاكَ الْيَقِيْنُ ، جَزَاكَ اللّٰهُ تَعَالٰى
عَنَّا وَعَنْ وَالِدِيْنَا وَعَنِ الْاِسْلَامِ خَيْرَ الْجَزَاءِ وَاَسْئَلُ
اللّٰهَ تَعَالٰى لَكَ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ
وَالْمَقَامَ الْمَحْمُوْدَ وَالْحَوْضَ الْمَوْرُوْدَ وَالشَّفَاعَةَ الْعُظْمٰى
فِي الْيَوْمِ الْمَشْهُوْدِ ، وَنَسْئَلُ اللّٰهَ تَعَالٰى اَنْ يَّغْفِرَ لَنَا
ذُنُوْبَنَا وَلِاٰبَائِنَا وَاُمَّهَاتِنَا وَلِاَقْرِبَائِنَا اِنَّهُ مُجِيْبُ
الدَّعَوَاتِ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ ،

"Salaam upon you Yaa Rasulullaah. Salaam upon you who is most superior of all Allaah's Creation. Salaam upon you O friend of Allaah. Salaam upon you O chosen servant of Allaah. Durood and Salaam upon you, O Allaah's Nabi .Durood and Salaam upon you O Allaah's beloved. Durood and Salaam upon you O interceder of the sinful one's.Durood and Salaam upon you, the one who Allaah has sent as a mercy for the entire Universe. Salaat and Salaam upon you the chief (head) of the Rasools and Imaam of the pious and guide of those whose hands and face will be illuminated on the Day of Qiyaaamah. Salaat and Salaam upon you O head of all mankind. Salaat and Salaam upon you O Last of all the Nabis. Salaat and Salaam upon you O giver of glad tidings to the doer of good. Salaat and Salaam upon all the Ambiyaaa and Rasools and upon all the closest (nearest) to Allaah (i.e.angels).Salaam upon you and upon your family members and household , and upon the mothers of the Faithful and upon all the Sahaabah (companions), and upon all Allaah's pious servants. Salaam upon you O Nabi and Allaah's Mercy and Blessings. O Rasulullaah, I testify that you are definitely Allaah's servant and Rasool, and I testify that you definitely conveyed Allaah's message completely and fulfilled the right of trust and advised the Ummat with complete good (for their proper welfare), and removed the darkness (of Kufr) and demolished the deception of Falsehood, and made Jihaad in Allaah's path in the manner it ought to be done, and worshipped your Rabb

until your demise.

May Allaah, on behalf of us and our parents and the Millat (nation) of Islaam Grant you the best reward. I seek (ask) for you from Allaah Ta'aala the greatest of intercession and superiority and the high status (Maqaam) of Mahmood, and the Haudh-e-Kawther (Pond) upon which your Ummat will descend, and for intercession on the Day of Testification. And we ask Allaah Ta'aala that He Forgives the sins of our forefathers and mothers and our near kith and kin. Most definitely He accepts prayers and is the Most Merciful of those who show Mercy."

After presenting your Salaam, present the Salaams on behalf of your parents, friends, associates and kith and kin. **If someone requested that you convey salaams on their behalf, then, taking the name of the person, say:-**

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانٍ

Instead of the word "Fulaan" say the name of the person on whose behalf you are presenting the Salaam. **If you are presenting Salaams on behalf of many people, then say:-**

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنِّيْ وَمِمَّنْ اَوْصَانِيْ
بِالسَّلَامِ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

"Salaam upon you Allaah's Rasool from me and from the one who has requested me to convey Salaams to you."

After presenting Salaams to Nabi (Sallallhu Alayhi Wasallam), move two steps to the right and convey Salaams upon the Nabi's companion in the cave, the Truthful Friend and the First Khaliph, Hadhrat Abu Bakr Siddique (Radhiallaahu-anhu) with the following words:-

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا أَبَا بَكْرٍ الصِّدِّيقَ السَّلَامُ
عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللهِ عَلَى التَّحْقِيقِ، السَّلَامُ
عَلَيْكَ يَا صَاحِبَ رَسُولِ اللهِ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ، السَّلَامُ عَلَيْكَ يَا مَنْ أَنْفَقَ مَالَهُ كُلَّهُ فِي حُبِّ
اللهِ وَحُبِّ رَسُولِهِ حَتَّى تَخَلَّلَ بِالْعَبَاءِ رَضِيَ اللهُ
تَعَالَى عَنْكَ وَأَرْضَاكَ أَحْسَنَ الرِّضَا وَجَعَلَ الْجَنَّةَ
مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَمَأْوَاكَ، السَّلَامُ
عَلَيْكَ يَا أَوَّلَ الْخُلَفَاءِ وَتَاجَ الْعُلَمَاءِ وَصِهْرَ النَّبِيِّ

الْمُصْطَفَى وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ،

"Salaam upon you O our head (chief, leader) Abu Bakr(Radhiallaahu-anhu) .Salaam upon you O Rightful Khalif of Rasulullaah (Sallallhu Alayhi Wasallam), the second of the two who hid in the cave. Salaam upon you O one who spent all his wealth for the sacrifice of Deen and for the love of Allaah and His Rasool (Sallallhu Alayhi Wasallam), until you were left with only one Jubbah (garment).May Allaah be pleased with you, and in the best way, and may Jannah be your resting place and your final abode. Salaam upon you O first Khalif of Rasulullaah (Sallallhu Alayhi Wasallam) and crown of the Ulemaa, and father-in-law of the chosen Nabi and Allaah Ta'aalas Mercy and Blessings be upon you."

After sending Salaams to Hadhrat Abu Bakr (Radhiallaahu-anhu) , move another two steps to the right and start presenting Salaams to Hadhrat Umar Farooq (Radhiallaahu-anhu) .

السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ، السَّلَامُ عَلَيْكَ
يَا نَاطِقًا بِالْعَدْلِ وَالصَّوَابِ، السَّلَامُ عَلَيْكَ يَا شَهِيدَ
الْمِحْرَابِ، السَّلَامُ عَلَيْكَ يَا مُظْهِرَ دِينِ الْإِسْلَامِ، السَّلَامُ

عَلَيْكَ يَا مُكَسِّرَ الْاَصْنَامِ ، اَلسَّلَامُ عَلَيْكَ يَا اَبَا الْفُقَرَاءِ
وَالضُّعَفَاءِ وَالْاَرَامِلِ وَالْاَيْتَامِ ، اَنْتَ الَّذِيْ قَالَ
فِيْ حَقِّكَ سَيِّدُ الْبَشَرِ لَوْ كَانَ بَعْدِيْ نَبِيٌّ لَكَانَ عُمَرَ بْنَ
الْخَطَّابِ رَضِيَ اللّٰهُ تَعَالٰى عَنْكَ وَاَرْضَاكَ اَحْسَنَ الرِّضَا
وَجَعَلَ الْجَنَّةَ مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَمَاْوَاكَ
اَلسَّلَامُ عَلَيْكَ يَا ثَانِيَ الْخُلَفَاءِ وَتَاجَ الْعُلَمَاءِ وَصِهْرَ
النَّبِيِّ الْمُصْطَفٰى وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ،

"Salaam upon you O Umar ibn Khattaab, Salaam upon you one who spoke words of Justice and Truth. Salaam upon you O one who was martyred in the Mihraab. Salaam upon you O one who helped make Islaam overpowering and overwhelming. Salaam upon you O one who crushed the idols to pieces. Salaam upon you O guardian of the poor, the weak, the widows and the orphans. It is about you, that the chief of mankind (Sallallhu Alayhi Wasallam), said - "If there were to be a Nabi after me it would have been Umar

bin Khattaab".May Allaah Ta'aala be Pleased with you and may He place you in Jannah with His Greatest Pleasure, your resting place, your dwelling place and your final abode. Salaam upon you O second Khalif and crown of the Ulemaa and father-in-law of the chosen Nabi (Sallallhu Alayhi Wasallam) and Allaah's Mercy and Blessings be upon you."

After completing here, move a little to the left and, standing between the two righteous Khalifs, present a combined Salaam for both of them.

اَلسَّلَامُ عَلَيْكُمَا يَا وَزِيْرَيْ رَسُوْلِ اللّٰهِ ، اَلسَّلَامُ
عَلَيْكُمَا يَا مُعِيْنَيْ رَسُوْلِ اللّٰهِ ، اَلسَّلَامُ عَلَيْكُمَا وَرَحْمَةُ
اللّٰهِ وَبَرَكَاتُهُ ،

"Salaam upon you, O two ministers of Rasulullaah (Sallallhu Alayhi Wasallam).Salaam upon you O two helpers of Rasulullaah (Sallallhu Alayhi Wasallam).Salaam upon you both and upon you be the Blessings and the Mercy of Allaah Ta'aala."

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Upon completing the Salaam, facing the Qibla, near the wall, pray to Allaah and seek whatever is closest to your heart with humility and lamentation.

اَللّٰهُمَّ يَا رَبَّ الْعٰلَمِيْنَ يَا رَجَآءَ السَّآئِلِيْنَ وَاَمَانَ
الْخَآئِفِيْنَ وَحِرْزَ الْمُتَوَكِّلِيْنَ يَا حَنَّانُ يَا مَنَّانُ يَا دَيَّانُ
يَا سُلْطَانُ يَا سُبْحَانُ يَا قَدِيْمَ الْاِحْسَانِ يَا سَامِعَ الدُّعَآءِ
اِسْمَعْ دُعَآءَنَا وَتَقَبَّلْ يَا رَبَّنَا وَاٰمِنْ خَوْفَنَا وَاسْتُرْ
عُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَارْحَمْ اَمْوَاتَنَا وَتَقَبَّلْ حَسَنَاتِنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَاجْعَلْنَا يَا اَللّٰهُ عِنْدَكَ مِنَ الْعَآئِذِيْنَ
الْفَآئِزِيْنَ الشَّاكِرِيْنَ مِنْ عِبَادِكَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ، يَا رَبَّ
الْعٰلَمِيْنَ ، اَسْئَلُكَ اَنْ تَرْزُقَنِيْ اِيْمَانًا كَامِلًا ثَابِتًا يُبَاشِرُ
قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ
لِيْ وَعِلْمًا نَافِعًا وَقَلْبًا خَاشِعًا وَلِسَانًا ذَاكِرًا وَوَلَدًا

صَالِحًا وَرِزْقًا وَاسِعًا وَحَلَالًا طَيِّبًا وَتَوْبَةً نَصُوْحًا وَ
صَبْرًا جَمِيْلًا وَاَجْرًا عَظِيْمًا وَعَمَلًا صَالِحًا مَقْبُوْلًا وَتِجَارَةً
لَنْ تَبُوْرَ ، يَا نُوْرَ النُّوْرِ ، يَا عَالِمَ مَا فِي الصُّدُوْرِ
اَخْرِجْنِيْ وَجَمِيْعَ الْمُسْلِمِيْنَ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ فِي
الدُّنْيَا وَالْاٰخِرَةِ وَتَوَفَّنِيْ مُسْلِمًا وَاَلْحِقْنِيْ بِالصَّالِحِيْنَ
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ ، اَللّٰهُمَّ
لَا تَدَعْ لَنَا فِيْ مَقَامِنَا هٰذَا ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا يَا اَللّٰهُ
اِلَّا فَرَّجْتَهُ وَلَا عَيْبًا يَا اَللّٰهُ اِلَّا سَتَرْتَهُ وَلَا مَرِيْضًا يَا اَللّٰهُ
اِلَّا شَفَيْتَهُ وَعَافَيْتَهُ وَلَا فَقِيْرًا يَا اَللّٰهُ اِلَّا اَغْنَيْتَهُ وَلَا
حَاجَةً يَا اَللّٰهُ مِنْ حَوَائِجِ الدُّنْيَا وَالْاٰخِرَةِ لَنَا فِيْهَا صَلَاحٌ
اِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا ، اَللّٰهُمَّ اقْضِ حَوَائِجَنَا وَيَسِّرْ اُمُوْرَنَا

وَاشْرَحْ صُدُوْرَنَا وَتَقَبَّلْ زِيَارَتَنَا وَآمِنْ خَوْفَنَا وَاسْتُرْ
عُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَاكْشِفْ كُرُوْبَنَا وَاخْتِمْ
بِالصَّالِحَاتِ أَعْمَالَنَا وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ
مِنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ، بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِيْنَ يَا رَبَّ الْعَالَمِيْنَ ۝

"O Allaah, the Rabb of the entire Universe, and hope for those who ask. O Place of Safety for the fearful, O Place of Refuge for the one who relies on you. O Great Affectionate One, O One Granting Boons and Favours. O One Granting Full Recompense. O Owner of the Kingdom. O Everlasting Granter .O Listener of duaas, Listen to our duaas, and Accept our visit and Remove our fears and Hide our faults, and Forgive our sins and Have Mercy on our dead and Accept our deeds., and Forgive our sins. Yaa Allaah, Make me amongst those who will be under Your Protection, achieved Success, made your Zikr and make me from amongst Your servants who have no fear and no grief nor sorrow, by Your Mercy O Most Merciful of those who show Mercy. I ask You, Grant me perfect and complete and Firm Faith which penetrates my heart and Grant me such

Certainty that I know that what reaches me is my Taqdeer, which is written for me and Grant me knowledge which is beneficial, and a fearful heart and a cautious tongue, remembering You , and Grant me pious and obedient children and beautiful patience and a great reward and good actions which are accepted, and business transactions wherein there is no loss, O Light of Lights. O One who Knows the condition of the heart. Take me and all the Muslims away from Darkness towards light, in this world and in the Aakhirat, and Grant me death as a Muslim, and count me amongst the pious/righteous by Your Mercy, O Most Merciful of those who show Mercy. O Rabb of the entire universe, Yaa Allaah, do not leave any sin of ours un-forgiven in this Blessed place and Yaa Allaah, let there be no grief of ours but You can remove it, and no fault Yaa Allaah but You can hide it, and no sickness Yaa Allaah but You can Cure it, and Grant us good health and Grant us no poverty, but that You can Grant wealth. Yaa Allaah, from all the needs of this world and the Aakhirat, let there be no need, which is for our betterment, which You do not fulfil and make easy. Yaa Allaah, Fulfil our needs, and Make our affairs easy, and Open our hearts and Accept our visit and remove the fears and Grant us peace (Safety) and conceal our faults and Forgive our sins and Remove our difficulties and let our end be with our good actions and count us with Your pious servants who do not fear or grieve by Your Mercy, O Most Merciful of those who show Mercy. Yaa Rabbal Aalameen.

THE REWARD OF SALAAT IN MASJID-E-NABAWI (Sallallhu Alayhi Wasallam).

There is great rew ard in performing Salaat with Jamaat in the Masjid-e-Nabawi (Sallallhu Alayhi Wasallam).It is related in a Hadith that Rasulullaah (Sallallhu Alayhi Wasallam) said that the reward of one Salaat with Jamaat, in my Masjid, is greater than a thousand Salaats - anywhere else), with the exception of Masjid-e-Haraam. The reward of the Salaat with Jamaat in the Masjid-e-Haram is more superior by hundred thousand. - Al-Targheeb Wat Tarheeb).

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FORTY SALAATS IN MASJID-E-NABAWI (Sallallhu Alayhi Wasallam)

Hadhrat Anas (Radhiallaahu-anhu) narrates from Rasulullaah (Sallallhu Alayhi Wasallam) that whosoever reads forty Salaats in My Masjid without missing one, it will be written for him that he is free from Hell(Jahannam), and free from punishment and free from Nifaaq (Hypocrisy). (Narrated by Ahmed and is reliable - as in Targheeb Wat Tarheeb Lil Munzari - Vol 2 - pg 215)

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SALAAT IN MASJID-E-QUBA

Hadhrat Aseed bin Zaheer Ansaari (Radhiallaahu-anhu) narrates that Rasulullaah (Sallallhu Alayhi Wasallam) said that one Salaat in Masjid-e-Quba is equal to one Umrah.

(narrated by Tirmidhi and it is said to be good and rare). Hadhrat Sahl bin Haneef (Radhiallaahu-anhu) narrates that Rasulullaah (Sallallhu Alayhi Wasallam) said that whosoever made purity (i.e. wudhu) and then came to Masjid-e-Quba and performed any Salaat there, then he has received the reward equal to one Umrah. (narrated by Ahmed, Nisai, Ibn-e-Maajah, Hakim, and it is said with reliable chain of narrators, as in Targheeb Vol 2 - pg 218.) Hadhrat Umar (RA) narrates that Rasulullaah(SAW) used to go to the Masjid of Quba either walking or riding and perform two rakaats of Salaah therein.(At-targhib vol 1 , pp 218 also Bukhari and Muslim).

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JANNATUL BAQEE.

Near Masjid-e-Nabawi, lies the famous graveyard of Madinah Munawwarah called Jannatul Baqee. Visit this place also and at the time of visiting, present Salaam in this manner:-

اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ

وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَ الْمُسْتَاْخِرِيْنَ

وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ۝

"Salaam upon those staying here who are Mo'mins and Muslims and Allaah's Mercy be upon those preceding (us)

and coming after (us) and if Allaah wills (Inshaa-Allaah) we also will be definitely meeting you.

Thousands of Sahaabah, Taabi-een and the Pious Predecessors are buried in Jannahul Baqee. Amongst them are the son-in-law of Rasulullaah (Sallallhu Alayhi Wasallam), Hadhrat Uthman Ghani (Radhiallaahu-anhu) , Rasulullaah (Sallallhu Alayhi Wasallam)'s uncle Hadhrat Abbaas (Radhiallaahu-anhu) , his (Sallallhu Alayhi Wasallam)'s grandson, Hadhrat Hasan bin Ali (Radhiallaahu-anhu) and Rasulullaah (Sallallhu Alayhi Wasallam)'s son Hadhrat Ibraaheem, and his daughters, Ruqayyaah, Zainab, Umme Kulthum and his aunties and pure wives and his special attendant, Abdullah bin Masood and Abdur-Rahmaan bin Auf (Radhiallaahu-anhu) and Hadhrat Sa'd bin Abi Waqqaas (Radhiallaahu-anhu) are buried there and according to one narration Hadhrat Sayyidah Faatimah's grave is also there.

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VISITING THE MARTYRS OF UHUD.

During your stay in Madinah Munawwarah, it is good to go to Uhud, which is the name of a mountain. Rasulullaah (Sallallhu Alayhi Wasallam) said, "Uhud loves us and we love it." (AT-Targheeb Vol 2 pg 230.)

In the third Hijri, there was a battle near Uhud. The polytheists of Makkah Mukarramah, attacked the Muslims.

Rasulullaah (Sallallhu Alayhi Wasallam) and the Sahaabah (Radhiallaahu-anhu) fought back and seventy Sahaabah (Radhiallaahu-anhu) were martyred at that time.

Rasulullaah (Sallallhu Alayhi Wasallam) was also injured. The enemies wounded him and his uncle Hadhrat Hamzah bin Abdul Mutallib (Radhiallaahu-anhu) , was martyred. The graves of those who were martyred are in one section of the graveyard. Walls have been constructed on all sides .The door is netted so that one can see through, but always locked.

The graves of Hadhrat Hamzah and Hadhrat Mus'ab bin Umair (Radhiallaahu-anhu) , can be seen from the outside and are away from the door. The graves of the other great personalities are near the walls. When present here, make Salaam with the same words which are used for Jannahul-Baqee.

"And Allaah is the One who gives ability and help. Completed in goodness and All Praise is due to Allaah, the Rabb of the entire universe."

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20 Jamadul Awwaal 1418
23th. September 1997

IMPORTANT !

This book is based on the Hanafi Mazhab only. Ulemaa may refer to Durre-Mukhtaar, Raddul-Mukhtaar, the marginal notes of Shaami, Hedaya Vol.One, Fataawaa Aalamgiri and Ghuniyatul Manaasik. Arabic terms will be explained on their first occurrence only.

Ziyaarah

Ibn Umar (ra) relates that Rasulullaah (saw) said;"Whoever visits my grave, my intercession becomes obligatory for him".(Bazzar, Dar Qutni)

Ibn Umar (ra) relates that Rasulullaah (saw) said;" Whoever visits me after my death is like he who had visited me during my life".(Tabrani, Dar Qutni)

Abu Huraira (ra) reports that Rasulullaah (saw) said:" When a person stands at my grave reciting blessings on me, I hear it; and whoever calls blessings on me in any other place, his every need in this world and in the Aakhiraat is fulfilled and on the day of Qiyaamah I shall be his witness and intercessor".(Bayhaqi)

Umrah

Amr bin Absah (ra) reports that Rasulullaah (saw) said: "Verily the best of actions is a righteous and accepted Hajj or a righteous and accepted Umrah". (Ahmed, Tabrani)

Abu Hurairah (ra) reports that Rasulullaah (saw) said: "One Umrah recompensates (for sins committed) since the last Umrah". (Bukhari,Muslim)

Ibn Abbaas (ra) reports that a woman Um Saleem (ra) once came to the Rasul of Allaah and said; O Rasul of Allaah (my husband) Abu Talha and his son have gone to perform Hajj and left me behind". Rasulullaah (saw) replied; "O Um Saleem, to perform one Umrah in the month of Ramadhan is equal in reward of a Hajj in my company".(Ibn Habbaan)

Abu Huraira (ra) reports that Rasulullaah (saw) said; "The Hajjis and those who perform Umrah are Allaah's deputations. When they pray to Him, He answers them, and when they seek His forgiveness, He forgives them". (Ibn Maja)

" Continue to perform Hajj and Umrah for Allaah's sake forever, for these two clean away poverty and sin as fire removes dirt from iron".(Kanz)

DEPARTURE FROM THE KABAH

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ ۝ (البقره : ١٥٨)

"Behold, Safa and Marwa are among the symbols
Allaah. So if those who visit the House of Allaah in t
Season, or at other times, should go around them bo
it is no sin in them, and if anyone obeyed his o
impulse to good, be sure that Allaah is He, w
recognised and knows".